THE
Christians Directory,

TENDING

To guide him in those severall conditions which Gods providence may cast him into.

Digested in several

SERMONS,

BY

The late, faithful Servant of Iesus Christ, Mr. CHRISTOPHER LOVE, Minister of *Laurence Iury.*

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TO THE READER.

Christian Reader,

THe experience which the World hath had of the worth of the works of this Reverend Author, renders a commendatory Epistle needless to any thing of his. Our business therefore at present, is only to put this piece likewise into thy hands, and (according as we promised at the first) to assure thee that it is genuine, having been faithfully compared with, and corrected by Mr. Loves own notes. Yet thus much we shall say of it; that it cannot but be singularly useful unto Christians,

in regard that it contains directions how to carry themselves in the various and several conditions they shall be in, in this world; whether their condition be afflicted or joyous: whether they buy or sell; or what way soever they make use of the world, here is excellent advice and counsel for them. And so beseeching the Lord to accompany it with his blessing, and make it profitable to the souls of his people; in him we rest

Thy faithful

Friends,

Edm. Calamy.
Simeon Ash.
Ier. Whitaker.
Will. Taylor.
Allen Geere.

A CHRISTIANS DIRECTORY.

1 Cor. 7: 30, 31.

And they that weep, as though they wept not, and they that rejoyce, as though they rejoyced not, and they that buy, as though they poſſeſſed not: and they that uſe this world, as not abuſing of it; for the faſhion of this world paſſeth away.

I Have choſen this place of Scripture, intending through Gods aſſiſtance, to make many Sermons upon it, being a Text that affords us ſo much variety of matter; but I ſhall not ſtand long upon any particular Doctrine, becauſe I would gladly end it in ſome convenient time.

This Text may well be called *A Chriſtians Directory*, to guide and direct him in his ordinary courſe and walking through all the various mutations, viciſſitudes & alterations he may meet with at here in the world, whatſoever his condition be, here is matter of advice and counſel for him. If he meets with croſſes, troubles and afflictions, then his duty is to *weep as if he wept not*: if he meet with a gale of proſperity, with an affluence and confluence of all outward happineſs, then his duty is to *rejoyce as if he rejoyced not*. If he be a Tradeſman,

man, and by buying and selling, and trading in the world he gets a great estate: then his duty is, to use his wealth so *as if he possessed it not.*

And lest these particular cases and directions should not reach every mans particular condition, therefore there the Apostle gives this general rule to all that have any thing to do in the world, whether in one kind or other, that *they that use this world, must use it, as not abusing of it, because the fashion of this world passeth away.*

Here you see what work I have cut out to you, which will afford abundance of matter: I shall onely at present make a short entrance into the first direction the Apostle here gives to those that meet with crosses and afflictions in the world, namely, that *they that weep be as if they wept not.* There is some disagreement in opinion amongst interpreters, touching the scope of these words. *Pareus* thinks this Text hath a special reference to marriage; though it be intensive also to all sorts and conditions of people in the world, yet he thinks it carries a nearer relation to men in a conjugal condition. A man in a maried estate must look to meet with cares and crosses, and troubles, as the Apostle intimates in the next verse but
ver. 3. one to my Text: and therefore he gives this advice; you that are in a married estate, and do meet with troubles and afflictions in the same, why, *you must weep as if you wept not*, you must mourn regularly and moderately; suppose you meet with troubles and afflictions, as a froward wife; or if you have a good wife, yet no Children by her, or if you have, they are bad Children, or if they be good, they die, God takes them away from you; or if they live, they take pernicious courses, and are a grief and sorrow, and vexation to you: why in all these or the like conditions, you should so moderate your sorrows, as to *weep as if you wept not.*

And (truly Beloved) the scope of the Chapter carries the sense this way; and from hence I might note to you,

Doct. 1. 1. *That a married life exposeth a man to a great many crosses and troubles*; either unsuitableness of temper and constitution between man and wife, the having of bad Children, or no Children; or Children, or wife die: these and many more af-

afflictions do sometimes happen in a married estate.

2. From hence I note *that people ought to take heed, what ever troubles they meet with in this condition, that they be not cast down with over-much sorrow and grief*: but I onely hint these things by the way. And though I believe, this Text carries a great reference to people in a conjugal estate, yet because the Scripture is large, and speaks in general terms, *that he that weeps should be as if he wept not, &c.* therefore I shall rather chuse to handle it in this sense, that whatsoever crosses, troubles, losses, or afflictions, befall any men here below, they should *mourn and weep as if they wept not*, that is, so regulate and moderate their sorrows, that they should not be inordinate or excessive in the same; and the Doctrine I shall observe from hence is this. 2.

That Christians should take a great deal of heed, that they be not immoderate or excessive in worldly sorrow, either for the meeting with any crosses, undergoing any troubles, or the losing of any comforts here in the world. Doct.

Whatsoever afflictions you meet with, or whatsoever comforts you part with, you should take care your sorrows be not immoderate and inordinate.

In the handling of this, it may be I may come near the bosoms of many of you, some of you (it may be) are troubled for want of trading, that you are not able to buy bread to put in your mouths: others troubled for losses, some for crosses and afflictions, some for outward, others for inward troubles: why, in all these conditions, you must *weep as if you wept not*, you must have a care of immoderateness and excessiveness in all your sorrows.

Before I shall discuss those queries I intend about this Doctrine, I shall first lay down three conclusions concerning it.

That this Doctrine doth not deny a natural sensibleness of any crosses or afflictions you meet with. (Beloved) God would not have you stupid and insensible under his hand: this Doctrine of *weeping as if you wept not*, doth allow of natural sensibleness of any cross or affliction that befalls us; God would have none to be Stoically insensible of heart. Con. 1.

2. Take this Conclusion, that the people of God are more Con. 2.

more able to bear afflictions and crosses at one time then they are at another. It was the case of *David*, at one time when *Absalom* was dead, he cryed out with great impatiency in the 2 *Sa.* 18. 33. *Oh Absalom my Son, my Son, Oh Absalom, would to God I had died for thee my Son, my Son.*

And yet at another time when his Child was dead, in the 2 *Sam.* 12. 20. *He riseth up and anoints his face, and eats bread*, and takes patiently the hand of God upon him; the people of God are more able to bear afflictions at one time then at another.

Consid. 3. 3. Inordinate and immoderate sorrow for any affliction doth many times provoke God to lay on greater and heavier afflictions upon a people; it is the way to provoke the Lord to double his strokes upon you, to make your burdens heavier, and your bondage greater. God deals with us, as a Father deals with his Child; if the Father sees that the Child bears his corrections kindly, he will give him the less; but if he be stubborn, and frets & takes on, it wil not make the Father lessen his strokes, but to give him more and more: so if we do patiently bear the indignation of the Lord in these afflictions he layes upon us, it is the way to have them alleviated; but if we repine and murmure against God, and are immoderate in our sorrows, this is the way to have them increased.

I come now to the Queries which I promised to handle, and they are these three.

1. When peoples sorrows are immoderate and excessive for worldly afflictions.

Queries. 2. Why a Christian should take heed that his sorrows be not so.

3. I shall give you some conditions to allay excessiveness, and immoderateness in sorrowing, whatever befalls you here in this world. For the first;

First, When may a Christians sorrow, (either for the meeting with any crosses or afflictions, or the losing of any comforts here in this world) be said to be immoderate?

I shall lay it down to you in these five particulars.

1. Then is your sorrow inordinate and excessive, when it laies you under great indisposition of heart to the performance

mance of religious duties; when it makes you unfit and indisposed to holy duties, and especially these two, hearing the word and private prayer.

First, when it indisposeth you for hearing the word of God, as in *Exo. 6. 9. Moses spake unto the children of Israel but they hearkened not unto him, for anguish of spirit, and for cruel bondage.* The people were so grieved and over-pressed with sorrow, that what *Moses* spake to them from the Lord, they did not regard it, because of their afflictions and great bondage: Now if ever any sorrow or cross went so near thy heart, as to disturb thee, and indispose thee to the hearing of Gods word, that hath been an immoderate sorrow. And therefore it is a great sin, and greatly to be reproved in those, that when any of their nearest relations are dead, they are so dejected with sorrow, as not to come to Church, in 3. or 4. Sabbath-dayes afterward, which is very usual with a great many. In *Levit.* the 21. 1, 2, 3, 4. The Lord commanded there, *that there should none be defiled for the dead amongst his people.* There was a custom amongst the Heathen, when any of their friends were dead, in token of lamentation and sorrow, they would make their heads bald, and shave the corners of their beards, cut their flesh, and the like; but God prohibits his people the doing of these things, as shaving their heads, cutting the corners of their beards, and the like. When the duties of Religion, as hearing the word, are interrupted by your sorrows for any worldly cross, then look upon it as an irregular sorrow.

Secondly, When your sorrow indisposeth and keeps you from private prayer, then it is inordinate: as in *Ps. 77. 3, 4. My spirit* (saith *Asaph*) *is over-whelmed within me, and I am so troubled that I cannot speak.* When troubles do so stop mens mouths that they cannot pray, or make known their wants to God, then it is an inordinate sorrow: and you women especially, that are naturally more tender, and apt to grieve then men, do you look to it, if your sorrows have been never so small, yet if they have interrupted and kept you from hearing the word of God, and from private duties, they have been excessive and immoderate. So *Mal.* 2. 13, 14. We read of

women that covered the Altar of the Lord with tears, with weeping and with crying out, &c. 'tis not meant of godly, but of worldly sorrow, women so grieved for the churlishness and unkindness of their Husbands to them, that they covered the altar with tears, *&c.* Now God regarded not such services, because when sorrow is excessive for affliction, there is then little or no sorrow for sin.

2. Your sorrows are then inordinate, when they swallow up your comforts in the present mercies of God which you do enjoy. Thus it was with *Ahabs* sorrow in the 1 *King.* 21. 4. you read there that *Ahab was grieved and sore displeased, because he could not have Naboths Vineyard*; and the Text saith, *he went home, and laid him down upon his bed, turned away his face, and would eat no bread*; Though *Ahab* was a King, had a goodly Palace, and had Vineyards enough of his own, yet because he could not enjoy *Naboths*, he could take no pleasure nor comfort in those he had. Thus good old *Iacob* did so excessively mourn for *Ioseph*, who in his thoughts was dead, that though *all his Sonnes and daughters came to comfort him, yet he refused to be comforted*, but said *he would go mourning to his grave.* The loss of one child did swallow up the comfort of all the other eleven Sonnes, *Gen.* 37. 35. If the sense of the present sorrows and afflictions you lie under be so great, that they swallow up all the mercies and present comforts you enjoy, then are your sorrows inordinate. Some people are so over-whelmed with a few light afflictions, that they forget the many great mercies they enjoy: many men that are worth ten thousand pound, if they should lose but one thousand pound, it would so trouble them, that they would take no comfort in all the rest.

3. When your sorrows for worldly losses or crosses put you upon sinful shifts and wicked courses to make up and repair your loss again, then look upon it as an immoderate sorrow. Thus *Saul* when he was in great trouble and perplexity of mind, and could not tell what to do, then he went to the witch at *Endor* for help; which did declare his sorrow to be immoderate. Look to it, you that have met with great losses in the world, and undergone great afflictions and cross-

1 Sam. 28. 6, 7, 8.

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ſes, if theſe have made you run to ſinful courſes, to repair your loſſes, or lighten your afflictions, then your ſorrow hath been exceſſive: as it may be you are in debt, and not able to maintain your ſelf and Family by your Trade; and therefore you will betake your ſelf to ſinful ſhifts and deceits, as falſe weights, falſe lights, falſe meaſures, or the like, to repair your loſſes; if it be ſo, your ſorrows are immoderate.

4. Then your ſorrows are immoderate, when you do ſo grieve for your own trouble and afflictions, as to carry no compaſſion in your breaſt towards the afflictions of others: when thy Family-loſſes do ſo afflict thee, that all the publick loſſes of Church and State do not at all affect thee; when thy own private and perſonal afflictions do ſo trouble thee, that come what will to the Church or Kingdom wherein thou liveſt, thou careſt not; when thou canſt ſhed a flood of tears for thine own miſery, but not a drop for the miſery of the Church of God, then are thy ſorrows inordinate and irregular.

5. When you are ſo ſenſible of your own afflictions, as to think no bodies afflictions are ſo great as yours, then are your ſorrows irregular. When you are like thoſe in *Lamen.* 1. 12. that ſay, *come and ſee if there be any ſorrow, any affliction like unto mine wherewith the Lord hath afflicted me.* When you ſhall ſay, never did any man loſe ſuch an Eſtate as I have done, or ſuch a loving Husband, or Wife, or Children as I have done; never did any undergoe ſuch troubles or croſſes as I have done, then are your ſorrows immoderate. But I ſhall ſhew you hereafter, that there are others that have loſt more, and ſuffered more, and undergone greater afflictions, and have greater cauſe to complain then you; but thus much ſhall ſerve for the firſt Querie.

Queſt. 2. I come now to the ſecond, why Chriſtians ſhould take heed of this diſtemper, of being immoderate and exceſſive in their ſorrows for any affliction.

Anſw. 1. Becauſe immoderate ſorrow for the things of the world does proceed from evil cauſes. And ſecondly does produce evil effects.

Firſt, It proceeds from evil cauſes, and thoſe are,

1. From an immoderate love to the things of the world;

that, in the want, and for the loss whereof, you do too much grieve, it is a sign you did too much love in the enjoyment of it, *Gen.* 37. 35. When *Iacob* supposed that his *Ioseph* was slain, he so exceedingly mourned for him, that though all his Sonnes and Daughters rose up to comfort him, yet he refused to be comforted, and said, *I will go down into the grave unto my Sonne mourning.* And why did *Iacob* thus mourn for him, but because he loved him more then all the rest? It was his immoderate love to him that made him sorrow so immoderately. If your hearts be glued to the things of the world, you cannot part with them, but with a great deal of vexation and sorrow. If thy sorrow be excessive for the loss of any thing, thy love was immoderate towards it in the enjoyment of it. *Iohn* 11. 35, 36. when Christ came to *Lazarus*, and he being dead, Christ wept; then said the Jews, *behold how he loved him*: his weeping for him did manifest the greatness of his love to him: not that his love was excessive, I do not say so; yet this we may see from hence, that grief in the want of mercies proceeds from love in the enjoyment of them.

2. This immoderate sorrow proceeds from a murmuring discontent at the dealing of Gods providence towards you; there is a clashing between Gods will and yours, as if God did not so well know how to deal with you, as you do with your selves; else you would quietly submit to his will.

3. Another evil cause from whence this immoderate sorrow ariseth, is ignorance, both of the vanity of temporal things, and the reality of spiritual things: we discover thereby, that we think temporal things to have more worth in them then indeed they have, and spiritual things less.

But secondly, As it proceeds from evil causes, so it produceth evil effects: there are these five evil effects that immoderate sorrow produceth, as

1. It prejudiceth your natural health, 2 *Cor.* 7. 10. *Godly sorrow worketh repentance never to be repented of*; but worldly sorrow causeth death. And *Solomon* tells us, *a sorrowful spirit drieth up the bones*, *Prov.* 17. 22. so saies *David* in *Psal.* 31. 10. *my life is spent with grief, and my years with sighing, my bones are consumed*

2. It

2. It is a blemish to Religion for a Christian to be excessive in his sorrows, for *the joy of the Lord should be his strength.* A godly Christian hath alwayes cause of *joy unspeakable, and full of glory:* therefore it is a blemish to Christianity, to see a godly man over-pressed with worldly sorrow; it is an aspersion upon Religion for a godly man to hang down his head, for the loss of any outward things, as if he had no greater concernments to look after, no joy, nor comfort, nor happiness to look after but here in this life.

3. It exceedingly indispoſeth the heart to holy and spiritual duties, it hinders and interrupts you in hearing the word, and prayer, *Exod. 6. 9. They hearkened not unto Moses for anguish of spirit and cruel bondage, &c. Psal. 77. 4. I am so troubled that I cannot speak.*

4. Excessive sorrow imbitters those sweet and comfortable mercies you do enjoy; a thousand mercies are buried under the excessive sorrow for one affliction: as in *Gen.* 37. 35. the place before quoted, *Iacob* did so extremely mourn for *Ioseph* his youngest Sonne, which he supposed to be dead, that though he had eleven Sonnes, and many Daughters, and all of them came to comfort him, yet he could take no comfort in any of them, but resolved that his gray hairs should go down to the grave in mourning for him: this one excessive sorrow for *Ioseph* did imbitter many mercies and comforts which he did injoy. So *Esther* 5. 13. though *Haman* was admitted to the greatest intimacy & familiarity with the King, *yet all this availed him nothing so long as he saw Mordecai sitting at the Kings Gate:* in this regard many men discover a temper much like the *Hedg-hog*, which as Naturalists tel us, hath this property, it wil gather a great many apples, or such like fruit, upon his bristles, and then go to a Hedge and eat them; but it is so mournful a creature, that if it chance but to let fall one of his apples by the way, it will so vex and trouble him, that he will throw down all the rest. So many men, if they meet but with one cross or affliction, it will make them throw away all the other mercies they enjoy, and take no comfort in any of them.

5. Excessive sorrow for wordly crosses provokes God many

many times to send heavier and greater afflictions then ever yet you suffered. As I told you before, a stubborn child, that blubbers and cries, and murmurs under the Fathers corrections, will fare the worse, and have the more blowes for it; so the more we repine and immoderately grieve for any worldly afflictions, the more crosses and troubles we are like to have. And thus I have done with the second question, why Christians should take heed of immoderation and excessiveness in worldly sorrows. We come now to lay down some considerations whereby to allay your sorrows; but I must leave that till the afternoon; I shall onely for the present, make a short application of what hath been said, and so have done.

Use. Is it so, that Christians should not be excessive in worldly sorrows, but *weep as if they wept not?* then this reproves those that can mourn for every cross that befalls them, but yet cannot shed a tear for any sin they commit. Many men complain of small inconsiderable troubles and affliction, but yet never complain of their sins and corruptions; these never trouble them, nor come near their hearts: they can mourn for that which can but at most prejudice the body, and yet never grieve for that which can prejudice and destroy their souls.

2. I beseech you, beloved, take heed of being lavish of your tears for worldly crosses or afflictions; it is pitty to wash a foul Room with sweet water. I must needs tell you, tears are too precious to shed for every trifle: it were a great deal better you would keep this precious water to wash away your sins; for though it is Christs blood alone that can wash away the guilt of sin, yet your tears may much conduce to wash away the filth and power of sin. When you mourn for worldly crosses, then *weep as if you wept not*; but when you mourn for sin, mourn as much as you can. Be like ice before the Sun, that will soon melt and convert into water: you that are the Children of God, know, that you have greater things, and of higher concernment to bestow your tears upon, then any outward troubles; you have daily failings, and many sins and corruptions unmortified and unsubdued, and the

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loss of the light of Gods countenance to mourn for; your sorrows never run aright, but when they run in this Channel, when your tears run into the Mill-pond, to grind your lusts and corruptions, to consume and weaken them, then are your sorrows right and regular.

Lastly, Let me intreat and advise you not to mistake in reference to your sorrows, to think you do mourn and grieve for sin, when it is onely for outward afflictions. Many men when their Neighbours aske them why they are so sad and mournful, and weep so much, will be ready to say, it is for their sins, and failings, and corruptions that are too strong for them, or the like, when indeed it is onely for some cross or outward trouble they have met with: therefore do not mistake that sorrow to be for your sins, which is onely or especially for some outward affliction you have met with.

SERMON 2.

WE come now to the third Question, which I shall spend this whole afternoon upon, and that is this, to lay down to you twelve considerations, whereby to allay and keep under immoderateness and excessive sorrow for any worldly crosses or afflictions, and how to keep our selves in the frame and temper of spirit which the Apostle here enjoyns us, namely, *to weep as if we wept not.* I told you in the morning, God would not have us stupid and insensible of his hand in any affliction; but yet as we should not be Stoical, so neither must we be excessive in our sorrows. I have therefore in my meditations revolved these several considerations, as likely to be most prevalent to allay excessiveness and immoderation of sorrow.

Several Considerations to allay immoderate sorrow. Job 2. 10.

1. Consider, that you have had more mercies in your lifetime to chear you up, then ever you have had crosses to discomfort you: this consideration did strongly work upon *Iob*, to support his spirits under afflictions; sayes he, *shall we receive good at the hands of God, and shall we not receive evil?* I have read a story of a man of 50 years of age, who lived 48.

years

years and never knew what sickness was; but all the two last years of his life he was very sickly, and very impatient under it; but at last he reason'd the case thus with himself, and said, the Lord might have given me 48 years of sickness, and but two years of health, but hath done the contrary; I will therefore rather admire the mercy of God, in giving me so long a time of health, then repine and murmur at him for giving me so short a time of sickness: the Lord doth ever leave with us more mercies then he takes from us; and therefore how should this support our spirits, seeing our mercies have been more and greater then ever our afflictions have been? what though the Lord doth now visit me with sickness, yet I have had more years of health, then I have had of sickness: what though I have lost friends? why yet let me consider, they have lived a great while with me: what though this or that comfort is taken from me? yet I have a great many more left still. The Scripture is very sensible how apt we are to grieve over-much, and therefore prescribes this Rule to allay immoderate sorrow, *Eccles.* 7. 14. *In the day of adversity consider*; why? what must we consider? *that God hath set the one over against the other*, (that is) though you are in afflictions now, yet he hath given you mercies heretofore, and it may be he will give you prosperity again; he hath ballanced your present afflictions with former mercies, and if you set the mercies you have enjoyed against the present afflictions you suffer, you will find the tale of your mercies to exceed the number of your sufferings. When *David* cryed out in such immoderate sorrow for his son, *Oh Absolom my Son, my Son, would to God I had died for thee my Son, my Son:* if he had then likewise said, *Oh Solomon my Son, my Son*, and seriously considered, what a good Son he had living, this would have been a great means to have quieted his spirit. The consideration of those many mercies we have enjoyed, will be an excellent means to bear up our hearts under any present affliction we lie under,

1 Sam. 18.33.

Consid. 2. 2. If you would keep your selves within bounds, in reference to your sorrows, consider that God doth many times take away creature-comforts, and contentments from his people,

people, to make way for greater mercy and blessings to come in the room of them. This is very observable in the case of *David*, God took away a Child by death, that was gotten illegitimately, and he gave him a *Solomon*, a lawfully begotten and better Child in the room of it; yea this consideration did bear up *Davids* heart. *Psa.* 71. 20, 21. *Thou hast shewed me great and sore troubles; but thou shalt bring me again from the depth of the Earth, and shalt increase my greatness, and comfort me on every side:* and were this seriously considered, it would be a means to bear up your hearts under losses and troubles: what though this or that comfort be taken away, it may be God hath some gracious end in it, to make way for the bestowing a greater mercy in the room of it. Would you be angry with that man that should pull down your smoaky Cottage over your head, if he would erect a stately Pallace for you in the room of it? every mercy that God takes from you, he will give a greater for it: as the Prophet told *Amaziah*, who expended his Estate on the *Israelites*, *the Lord is able to give thee much more then this*: thus God dealt with *Iob*, as you may see in the first and last Chapters of that Book, compared together, the Lord took away from *Iob* all his Estate and substance; but gave him twice as much as he took away from him: there was taken from him seven thousand sheep, and God gave him afterward fourteen thousand for them, he lost 3000 Camells, he had afterwards 6000 for them; he lost five hundred yoke of Oxen, and 500. she Asses, afterwards he had double restored for them. And this case of *Iobs* may be as an example and ground of encouragement for Christians in all ages, to wait upon God, in an humble submission to all his dispensations. So *Iam.* 5. 11. saies the Apostle, *you have heard of the patience of Iob, and what end the Lord made with him, that the Lord is very pitiful and of tender mercies:* this example of his should bear up your hearts in the time of affliction. the Lord takes away small mercies to make room for greater, 'Tis very observable how this consideration wrought with *Isaac*, *Sarah* his Mother was lately dead, and to make up his loss, God gave him *Rebeckah* to wife, and 'tis said, *Gen.* 24. 67. *She became his wife, and he*

Job. 1. 3. with cap. 42. 12.

loved her, and Isaac was comforted after his mothers death.

Consid. 3. 3. Consider, that excessive sorrow for the loss of one comfort, doth imbitter all the rest of your present comforts to you, take heed therefore of casting in this gal of bitterness amongst your comforts; excessive sorrow is like a worm in a nut, that eats out all the sweetness of the kernel, and leaves nothing but the shell: so will excessive sorrow take away all the sweetness of your present comforts: thus it was with *Haman*, Esther 4.11,12,13. *He called for his friends and Zeresh his Wife, and told them the glory of his riches, and the multitude of his Children, and all the things wherein the King had promoted him, and how he had advanced him above the Princes, and the Servants of the King.* Now you cannot but think this man was a gallant man. Nay *Haman said, moreover, Esther the Queen did let no man come in with the King unto the banquet that she had prepared, but my self, and to morrow am I invited unto her also with the King, yet,* saies he, *all this availeth me nothing, so long as I see* Mordecai *the* Jew *sitting at the Kings gate,* and will not reverence, and make obeysance to me; here was the curse of God upon him, in that he could not enjoy the mercy he had with comfort, because *Mordecai* did not reverence him; so we see in the instance of *Iacob* formerly mentioned, *Gen.* 37.35. Excessive sorrow for one affliction loseth the comfort of all our mercies.

Consid. 4. 4. To allay immoderate sorrow, consider that thou hast within thee more ground of exceeding joy, then any thing without thee can be a cause of excessive sorrow; as *Pro.* 14.14. *A good man shall be satisfied from himself;* a godly man hath matter of rejoycing in himself, whatever befalls him in the world. We read, *Luk.* 13.21. when the Disciples doted upon a temporal flourishing Kingdom, Christ told them, the Kingdom of God was within them: if we have Christs grace, though we have nothing else, thats greater cause of exceeding joy, then any other wants can be ground of excessive sorrow. What though they have nothing here below? yet *God is their portion,* and they have an inheritance with the Saints in light reserved for them. What though they have not a peny of money in their purses, yet have they true treasure which moth cannot corrupt

rupt, nor thief break thorow and steal? What though they have no bread in their Cupbords at home, when every day they feed upon the bread of life, the precious body and blood of Christ? What though you are reproched and defamed in your good name, when notwithstanding your name is written in the Book of Life? You have every way more cause of joy within you, then you have cause of sorrow without you, *Gen.* 33. 11. *I have enough*, said *Esau*, *I have enough*, said *Iacob* too; but the word signifies, *I have all*: yet *Iacob* was poorer then *Esau*: *ille habet omnia qui habet habentem omnia.*

5. Consider, that that comfort which thou doest so excessively mourn for the want of, it may be would prove a greater cross and trouble, should God have continued it still to thee. There is a remarkable instance for this in *Gen.* 30. 5. you read there of *Rachel*, an impatient woman overcome with passion and sorrow for want of Children, she cried to her Husband, *give me children or else I die*; well, this woman had her desire granted, and she that before cryed, *give me children or else I die*; when she had Children she dies in Childbirth, *Gen.* 36. 16, 17, 18. *As they journeyed from Bethel, Rachel travailed, and she had hard labour, and the Midwife said unto her, fear not, thou shalt have this Son also: And it came to pass, as her soul was in departing (for she died) that she called his name Ben-oni*, she died after her Son was born. God can make those comforts that we desire, to be crosses to us. So to *David*, had God given him the life of his child, it would have been a living monument of his shame, that all that knew the child would have said, yonder goes *Davids* Bastard. *Consid.* 5. 2 Sam. 12. 16.

I have heard a godly Minister relate a story, that once he went to visit a Neighbour of his, (whose Child lay a dying) to comfort her, she was very much grieved & dejected with sorrow, and would by means be conforted: the Minister said unto her, woman, why do you grieve so much? if your Child should live, it may be God might make it a scourge and vexation to you, by taking wicked and sinful courses; she answered, she did not care if her Child did recover,

though he were hanged afterward: this her son did recover, and was afterward executed for some villany that he had committed: why now it had been a greater mercy, and a thousand times better for her to have seen him buried before, then that he should have come to such an unhappy end. I onely mention this to shew you that God can turn those comforts which we so much prize and dote upon, into crosses to us; and therefore this should allay excessiveness of sorrow for the loss of any worldly comfort.

Consid. 6.

6. Consider, that all those crosses in the world for which you grieve, though they be never so great, yet they are very short; and this is the Argument the Apostle useth here in the Text, (saies he,) *Brethren, the time is short, it remaineth therefore, that they that weep be as if they wept not*, though your afflictions be heavy, yet they shall not continue long: therefore be patient under them: though they be never so great, yet because they are short they are tolerable; and this the Apostle presseth in 2 *Cor.* 4. 17. *Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* And so saies God, *for a moment have I forsaken thee; but in everlasting loving kindness will I have mercy on thee.* Our afflictions are alwayes computed by dayes and hours; but our mercies by years, to shew that the time is but short wherein we do endure afflictions here below: they are soon over, and like Clouds the Sun will quickly break through them. When *Athanasius* was banisht, he said it was but a little Cloud, it would be over presently. A Martyr said unto his fellow, shut but your eyes, and the next time they are opened 'twill be in another world.

Omnia brevia tolerabilia esse debent, etiamsi magna sint. Cicero.

Esa. 54. 7.

Consid. 7.

7. Consider, that by immoderate sorrow you do not go the way to remove or lessen your afflictions, but rather provoke God to continue and increase them. This I hinted to you in the morning. As a stubborn Child that fumes, and frets, and stamps and stares, and blubbers, or the like: this carriage is not the way to make the Father forbear correcting him, but rather to give him the more blows; so the more excessive we are in our sorrows, the heavier afflictions God many times layes upon us. What Christ said of taking cars, *which of*

you

you by taking thoughts can adde one cubit to his Stature? may be said in this case, which of you by excessive sorrow can any whit lessen your affliction? the way to remove our afflictions, is to accept of the punishment of our sins. A Child that submits and begs pardon for his offence, and promiseth amendment, saves many a blow by it.

8. Consider, that any outward comfort here in this world, the loss of which thou dost so exceedingly mourn for, it is no better then what any wicked man may have, and your selves may well be without. Is it for want of wealth, honour, Children, *&c*? Lo wicked men may have all these, and therefore why shouldest thou be so much troubled for the loss of that which any Reprobate may enjoy? Indeed were it for the loss of Christ, of Heaven and everlasting happiness, we could never sufficiently mourn for the loss of these; but in the losing of these outward mercies, we lose no more then a damned wretch may enjoy, the things that we mourn for, are not of that worth and value, that we estimate them. I have read a story of two godly men that met, named *Anthony* and *Didymus*. Now *Didymus* was blind, yet of excellent parts. *Anthony* askt him, if he were not troubled at it? yes said *Didymus*; but said *Anthony*, will you be troubled for want of what flies and Dogs may have, and not rather rejoyce that you have what Angels have? *Consid.* 8.

9. To allay thy immoderate sorrow, consider, that whatsoever loss or affliction God doth inflict upon you here in this life, he doth really intend your advantage and gain by that loss; and therefore why should any misfortune trouble you, seeing God intends your good by them all? so that you shall in conclusion be forc'd to say, *it is good for me that I was afflicted*, and *in very faithfulness he hath afflicted me*. 'Tis the observation of *Salmeron* on *John* 3. Suppose a man should throw a rich Pearl or Diamond at you, and hit you upon the hand, so you might have the Diamond for it, would you count that an injury? why so God deals with us, he turns our losses into gain, and all our crosses into comforts. Suppose a man that is very much in debt, and hath great need of money, even to buy bread to put in his mouth, should go to a friend of *Consid.* 9. *Psal.* 119.

of his, and make known his condition, and beg some relief from him: if this friend of his should go to his Chest, and take out a great bag of mony or gold, and throw it at him, bidding him take it thongh he should hurt him with the blow, do you think he would take it unkindly? no certainly: why so every affliction that God laies upon us, shall work for our good: we may say as *Joseph* did to his Brothren, *though you intend all this for my hurt, yet God intended & turned it to my good.* So when any body doth wrong or injureus, we may say to them, though you intend this to my hurt, yet, God will work benefit and advantage to me by it. The Lord never intends us any harm, but good, by all the afflictions he laies upon us. All afflictions like *Ionathans* rod have hony on the top, and therefore let us bear them patiently. You would be very angry if an enemy should draw blood from you; but if a Doctor does take away a great deal more from you in reference to your health, and for your good, you will not take that amisse. Be perswaded therefore to patience under all worldly crosses and troubles, because God intends your good by them, and to promote your spiritual advantage, that as your afflictions do abound, so your consolations in Christ may abound much more.

Consid. 10. 10. Consider, that your betters have been in as bad or a worse condition then ever you have been, and therefore let this allay your sorrow. It is true indeed, were we in so bad a condition, that never any were in the like, we might have some excuse for our immoderate sorrow; but there are none of us that are afflicted alone, those that are a great deal better then we, have had as great crosses and afflictions as ever we have had, 1 *Pet.* 5. 9. there the Apostle exhorteth them *to resist the Devil with stedfastness, as knowing that the same afflictions are accomplished in their brethren that are in the world:* there are none now in so miserable a condition, but there are others that have been, or are, or shall be in as sad a condition as they: 1 Cor. 10. 13. *there hath no temptation befallen you, but such as is common to man, for God is faithful, who will not suffer you to be tempted above what you are able.* Hast thou lost a great Estate? why *Iob* lost more then ever thou didst; he lost seven thousand

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ſand Sheep, three thouſand Camels, five hundred yoke o Oxen, five hundred ſhe-Aſſes, he loſt all that he had, not ſo much as any outward comfort left him; and therefore ſeeing the ſame affliction hath befallen others, why ſhould not you be contented? But it may be you will ſay, I have loſt my Children: Why *Iob* loſt more Children then ever thou didſt, he loſt ten Children in one day, taken away by an untimely death; but it may be though you have loſt as many Children, yet they went to their graves in peace, and therefore that may comfort your hearts; others have been in a worſe condition then you are in, and yet have undergone it patiently. Notwithſtanding all the afflictions that lay upon *Iob*, he ſinned not, he did not open his mouth againſt God.

And ſo our Lord Jeſus Chriſt *he was a man of ſorrowes*; ſaith he, *the Foxes have holes, and the Birds of the air have neſts; but the Son of man hath not where to lay his head.* Jeſus Chriſt though *Heir of all things*, was yet as poor as ever thou haſt been, and therefore let theſe conſiderations ſtay your hearts in what ever afflictions may befall you here in this world; for the Lord knows what a Cloud of blood is yet hanging over our heads.

11. To keep down exceſſive ſorrow for the loſſe of any Creature-comfort, conſider, that your ſorrow is never rightly placed till it hath ſin for its object, your ſorrow is miſplaced, and runs in a wrong Channel, till it centers here. If you ſorrow for the things of the world, you let it run in a wrong Channel, and keep it from running there where it ſhould run: 'tis pitty to uſe ſweet water to waſh a foul room, ſin ought to be the chief object of ſorrow, and our tears are diverted out of their proper Channel, when we do not ſorrow for ſin either mediately or immediately. God hath promiſed to bottle all thoſe tears we ſhed for ſin, but no other; thoſe that we ſhed for the things of the world, they are but tears caſt away, they run over, and not in Gods bottles. And indeed, my Brethren, there are no afflictions here that do deſerve our ſorrows or teares. Would you not count him a mad man that ſhould go and throw Pearls or Diamonds at a *Pear-tree*, and ſo loſe them? ſo it is pity to throw away tears

Conſider. 11.

tears upon the things of this world, to waste such precious commodities upon every slight occasion.

Consid. 12. 12. Consider that excessive sorrow for the world will hinder and interrupt your mourning for sin: as when a vein is opened in the arm, and the blood runs out there, it hinders and diverts it from running in its usual Channel; so when you are in a vein of sorrow and discontent for worldly losses or crosses, this diverts and hinders the natural course of your tears, so that you cannot mourn for sin.

And thus I have done with these twelve Considerations, and also with these three Queries. I have shewed you when sorrow is inordinate, and I have given you some reasons why Christians should not mourn immoderately for the things of this world; & now I have laid you down twelve considerations to keep you from excessive mourning for the loss of any outward comfort.

SERM. 3.

Quest. 4. Rule 3. How to moderate our sorrows for the loss of worldly comforts.

I Have now one Querie more, and that is in the fourth place, to shew you what Rules or helps you are to use, so as to keep your sorrows for worldly crosses within bounds, *to weep as if you wept not.* I shall here likewise give you 11. or 12. directions for the performance of this duty.

1. If you would keep your sorrow within bounds, use this help, look upon those things, for the want of which you do so excessively grieve, as meer nothings. You will say it is a childish thing for a man to cry for nothing; why many such childish pranks do we play very often, we do grieve and mourn, and weep for meer nothings, which if we did seriously consider, when we do mourn for the loss of this or that comfort, it would allay our sorrows, seeing they are meer nothing: Oh but you'l say, my Trade failes, so much of my Estate is lost, and do you call this nothing? yes I do, for so the Scripture calls them, *Prov.* 23. 5. saith *Solomon, wilt thou set thy heart upon that which is nothing? for riches take unto them wings and fly away:* and if so, why should we set our hearts

so

so much upon them, as to grieve for them in the want of them. When King *Agrippa* came to pass judgement upon *Paul*, *Acts* 25. 23. Its said, he came *with great pomp*; but in the Original it is, he came with a great fantasie. Such fancies and nothings are all worldly Pomps and comforts, in comparison of the great and weighty things of salvation; *there is but one thing necessary*, saies Christ, and that is to get an interest in him: it is not necessary that you should have riches and honour in the world, the onely thing necessary is to get Christ, and therefore why should we spend our time, and take pains about that which is not bread, and after that which will not profit us, which are but meer nothings? What a childish part was it in *Haman*, when he had so many priviledges and dignities, as the favour of the King, to sit at the Kings Table, and ride upon his Horse, *&c.* that he should be so much grieved and troubled, because *Mordecai* would not reverence him? what a poor small matter was this, to interrupt all his comforts? and *Ahab*, *&c.* he could not have *Naboths* Vineyard, when he had so many of his own: many men suffer themselves to be over-whelmed with sorrow for poor slight trivial things. *Seneca* sets out such a man that hath a stately house, fair Orchards and Gardens, with much fruit, yet should grieve because a few leaves falls off.

Μετὰ πολλῆς φαντασίας.

Luk. 10. 42.

2. If you would keep your sorrows within bounds, then take heed you do not place an inordinate and immoderate love upon any comfort you enjoy here below. If you love any thing too much in the enjoyment of it, you will grieve too much for that thing in the loss of it; and therefore let not your hearts be glewed to any comfort here below. Let the comforts of the world be to you as Gloves to your hands, and not as the skin to your flesh; you cannot pull off the skin from your flesh without a great deal of pain and torment, but you may pull off your Glove from your hand without any trouble. If your hearts be glewed too much to the love of worldly things, the loss of those things you did so immoderately love, will provoke you to excessive sorrow and grief. A man will never grieve for the loss of that which he hates, but for that which he loves, and you can

never keep your sorrow within bounds, if you do not keep your love within bounds. As it is with a Picture, if you put it into a frame, and hang it up against the wall, you may easily take it down again; but if you glew or past it to the wall, you cannot take it down without tearing it all to pieces. So if your love to the world be like a Picture, glewed to the wall, you will not part with the things of the world, but with a great deal of sorrow and trouble and vexation. It is said of *Iacob* when he heard his Son *Ioseph* was dead, that he wept and would not be comforted; and the reason was, because he loved *Ioseph* exceedingly, and more then all the rest; his excessive love to *Ioseph* did make him sorrow so much in the want of him.

Gen. 37. 3. 35.

3. Look upon all comforts here below, as loseable and uncertain. God in his wisdom hath not joyned permanency to any comfort here below. Look upon your comforts as mutable and perishing: have you lost a Child? why say, I knew before that I had begotten a mortal Child: there is an appointed time for us all once to die, and the comforts we enjoy here below, are not like the Anchor in the bottom of the Sea, that holds fast in a storm; but like the flag upon the top of the mast, that turns with every wind; and therefore seeing in your greatest comfort you are subject to an alteration every moment, why should you immoderately sorrow in the loss of them, and grieve so much for that which you may lose you know not how soon? A man should sit loose from things loseable, and never give way to certain sorrows for the loss of uncertain comforts.

Scio me genuisse mortalem.

4. If you would keep your sorrow within bounds, consider that you have no cause of sorrow for the loss of worldly things, if God leaves you enough for the necessities of your life, though he doth not leave you a superfluity for the complacency and delight of your life: *having food and rayment, let us therewith be content.* If thou hast bread, though not junkets, be contented with it: if you have rayment, though not Ornaments, yet be contented. If you have food and rayment, though never so course, being enough but meerly to maintain life, you have no cause to complain, but to be contented.

1. Tim. 6. 8.

Iacob

Iacob was a richer man then any of you that hear me this day; yet saies he in *Gen.* 21. 20. *If so be thou will give me bread to eat, and rayment to put on, it shall suffice me.* If the Lord gives us meat and rayment, though the meat be homely, and the rayment course, yet we should be content with it, and say, it shal suffice me: though God doth not give us abundance for our delight and conveniency, yet if he gives us enough to relieve our necessities, we should be contented, and therefore have no cause of excessive sorrow in that particular.

Help the 5th.

5. Do nothing that may commemorate or call to mind your former or present afflictions, so as to renew your sorrows thereby. Beloved, it is an ill course that many people take, when they have lost a friend, as a Husband, or a Wife, or a Parent, or a Child, they will be looking upon the Picture, or Clothes, or any thing else of their deceased friends, which make their sorrow to renew, and their wounds to bleed afresh; do nothing that may call to mind your sorrows. It is a notable instance to this purpose, and very observable, that which you find in *Gen.* 35. 17, 18. It is said there of *Rachel*, that when she was a dying, the Child being born, she called its name *Benoni, the Son of my sorrow*; but now mark, *Iacob* would not let it be called by that name the Mother called it by; but he called it *Benjamin, the Son of my right hand*: And Divines give this Reason of it, because if *Iacob* had suffered the Child to have been called by that name, every time he had heard it, it would have been a means to recall to mind the loss of his Wife, who died while she was in labour with him, and so have revived his grief and sorrow for it: therefore we should not call to mind our afflictions, so as to renew our sorrows.

6. If you would keep your sorrows within bounds, live much in the meditation and contemplation of divine things. The reason why you mourn so much for things below, is, because you meditate no more on things above; were your contemplations raised up to the speculation of divine and spiritual things, the joy of these would swallow up your sorrow for the loss of any thing here below. *Adam* in innocency did so converse with God, that he did not see his own

nakedneſs. I have read of the *Eagle*, that ſhe is of a temper and condition contrary to all other Birds: whereas all other Birds that fly, when they are hurt, or in want, will cry and make a noyſe; as the crane will chatter, the Dove will mourn, the Raven will croak, all creatures will make a noyſe when they are hurt, or in want: but now the Eagle ſhe will fly aloft towards the Sun, and there recreate her ſelf with its warm beams. Oh now beloved, that you would be Eagle-like, to ſoare up in your meditations heavenward; to raiſe up your thoughts to ſpiritual and heavenly things; and this would greatly allay your ſorrows for the loſs of any outward comfort.

7. Labour to mourn for ſin more, and then you will mourn for outward afflictions leſs: when once the conſcience is touched with a penitential ſorrow for ſin, it will then ceaſe ſorrowing for the loſs of worldly comforts. Oh Beloved, the letting your ſorrows run out upon ſin, will divert them from any other object, becauſe when once the ſoul is in a vein of weeping for ſin, it ſees and apprehends ſin to be ſo great an evil, that no evil in the world is ſo much a ground of ſorrow as that: and therefore if you would weep as if you wept not for outward troubles, weep more for ſin, and the corruptions that are in your own hearts. I may ſay of ſorrow as it is ſaid of fear in *Iſa.* 8. 12, 13. ſayes the Text, *Fear not their fear, neither be afraid, but ſanctifie the Lord of Hoſts himſelf, and let him be your fear, and let him be your dread.* They that fear the Lord will not fear men; they that have a religious fear will not have a worldly fear: ſo if you have a godly ſorrow for ſin, it will keep you from any immoderate worldly ſorrow; and therefore I could wiſh, when you find your ſorrows breaking out for the loſs of worldly comforts, and things go croſs with you here below, that you would conſider, that you have greater evils to mourn for, and a great deal more cauſe to let your ſorrows run in ſins Channel, then for any outward croſs or affliction.

8. If you would allay exceſs in worldly ſorrow, ballance your outward wants with your inward and ſpiritual injoyments;

joyments, and your outward crosses with your inward comforts; and see whether the scale of your spiritual comforts doth not exceedingly weigh down the other: and if God make your spiritual mercies to outvy your outward afflictions, you have more cause to rejoyce then to mourn. This course *David* took in 2 *Sam.* 25. 5. saies he, *Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire, although he make it not to grow:* as if he should have said, although I have not an affluence and confluence of all worldly happiness, yet I care not, seeing God hath made with me an everlasting covenant, ordered in all things and sure; though things go amiss without, yet all is wel within; God hath made with me a covenant, and that is all my desire, and all my salvation; so that now if you would with *David* ballance your outward crosses with your inward comforts, you would there see more cause of joy then outwardly of sorrow. A good man (saith *Solomon*) shall be satisfied from himself; he hath that within him which will afford him comfort, whatsoever his outward condition be. Prov. 14. 14.

You that are dejected with worldly sorrow, reason thus with your selves; what though my condition be sad, and I want necessaries for this life, and have not a house to put my head in; or if I have, it is but a poor smoky Cottage; yet why should I be troubled, seeing *I have a house not made with hands, eternal in the heavens?* though I have no habitation here, yet *Christ is gone before me* into heaven *to prepare a place for me there.* What though I am a man of mean estate, and can scarce with all my labour and pains bring the yeare about? yet *God is my portion,* and I have *an inheritance among them that are sanctified by faith in Christ?* what though I am in debt, and in continual danger when I go abroad to be arrested and imprisoned, yet my great debt is paid, Christ hath satisfied divine justice for me, and I shall never go to the Prison of hell to all eternity: what though I have no mony in my purse to buy bread? yet I have a treasure in heaven, that shall never be exhausted: what though I have scarce clothes to cover my nakedness? yet I have the long Robe of Christs righteous- 2 Cor. 5. 1. Joh. 2.

righteousnes to cover my sinful nakednes: and though I have scarce meat and drink to put in my belly, yet I do feed upon the bread of life, the Lord Jesus Christ: what though I am reproched and scandalized and defamed in my good name? yet my name is written in the book of life: and though I have never a foot of Land here to enjoy, yet I am an heir to a kingdom. A Prince in disguise in a forraign Country meets with ill usage; but it troubles him not much, why? because he is heir to a Crown, and knows that when he is in his own Kingdom he shall have respect enough. Beloved, let these inward and spiritual enjoyments allay all worldly sorrow, considering that if thou doest ballance thy spiritual enjoyments with thy outward wants, and thy inward comforts with thy outward losses, the former will infinitely preponderate and outweigh the latter.

9. Would you keep your sorrows within bounds? then make the most of the mercies you receive, and the least of the afflictions you endure: it is the property of a sorrowful spirit to make the most of his afflictions, and the least of his mercies; but if you would keep your hearts from excessive sorrow, you should amplifie and enlarge Gods mercies to you, and extenuate and lessen your afflictions in your memories, and you will greaten your thankfulnes, and lessen and abate your murmuring and sorrows. Consider with your selves that the least mercy that you do enjoy is more then you do deserve, and the greatest affliction you endure, a great deale less then your demerits; and consider likewise, *that you brought nothing into the world, neither can you carry any thing out*; and that if you do escape hell-torment hereafter, it is a greater mercy, then if you should enjoy all the treasures and pleasures in the world: but many people, if they meet but with one day of adversity, they will pore upon their misery, and amplifie their sorrows, and never think of those loads of mercies which God hath heaped upon their heads: you have more cause to rejoyce that God gives you the least mercy, then to repine when he sends on you the greatest affliction.

10. Compare your afflictions with others that have endured

dured greater afflictions with more patience, and less sorrow, then you have done; consider the patience of *Iob*, and the end that the Lord made with him: you never lost so much as *Iob* lost, he lost 7000 Sheep, 3000 Camels, 500 yoke of Oxen, and 500. she Asses, he lost seven sonnes and three daughters, and all in one day, he endured a great deale of misery in his body, and lay upon the very dunghil, and yet was patient under all these afflictions; Why now consider, that better men then thou art have had greater miseries, and troubles, and afflictions then you, and yet have had a great deale more patience and less sorrow and grief then thou. The Apostle *Peter* perswaded men to patience in a suffering condition, considering *that the same afflictions are accomplisht in their brethren which are in the world*; and *Paul*, 1 *Cor.* 10. 13. *There hath nothing befallen you but such as is common to man*; Nay Jesus Christ himself underwent many afflictions and miseries, and *yet he opened not his mouth, but as a Sheep before the shearers is dumb, so he opened not his mouth*. Those that have more grace have less mercy then thou, and those that have less sinnes have more afflictions. 1 Pet. 5. 9.

11. To allay your sorrow, and keep it within bounds, consider that 'tis better with you when you are at the worst, then it is with wicked men when they are at the best; if this consideration did lye near your hearts, it would greatly allay al excessive sorrow. *A little that a righteous man hath is better then the revenues of the wicked*, Prov. 15. 6. *In the house of the righteous is much treasure, but in the revenues of the wicked is trouble*: Observe, it is not said, *in the revenues* of the righteous is much treasure, but *in the house* of the righteous; it may be a righteous mans house may be a poor cottage, a beggars house, and in it not a stool to sit on, or a fire to warm him, or food to nourish him, &c. and yet sayes *Solomon in the house of the righteous is much treasure*; but have wicked men treasure too? no, *in the revenues of the wicked is much trouble*: he doth not say in the house of the wicked, but in their revenues, there is much trouble; there is the curse of God upon all that a wicked man enjoyes; the poor beggerly cottage of a righteous man hath more treasure and happiness

happineſs in it then the great revenues of wicked men: a godly man when he is at worſt, is better then a wicked man at beſt, *Prov.* 16. 8. *Better is a little with righteouſneſs, then great revenues without right*: a little with the fear of God is better then a great deal that a wicked man hath. Why now will you lay this to heart? ſuppoſe you lye under great afflictions, and have loſt an eſtate, or wife, or children, or friends, or any thing: yet thou art a godly man; I dare aſſure you that in your worſt condition, you are better then a wicked man in his beſt eſtate; though there be little or nothing in your houſe, yet there is great treaſure; and though there be much in a wicked mans houſe, yet there is likewiſe a great deal of trouble and ſorrow. I have onely one conſidera ion more, and I have done.

12. If thou wouldeſt allay exceſſive ſorrow for worldly croſſes, conſider that you will live a great deal more happy, in being contented with what you have, then you can do in over much grieving for what you want, for thou doſt by this means *pierce thy ſelf through with many ſorrows*. A man may be a very rich man, and drive a great Trade, and yet that man may be a miſerable man, and have a hell in his conſcience and a hell in his family. Therefore if you cannot bring your eſtate to your mind, you muſt bring down your mind to your eſtate; for the comfort of a mans life doth not conſiſt in riches, but in being contented with his condition: therefore rather bleſſe God for what thou haſt, then mourn and grieve for what thou wanteſt; for this is the way to make thy life uncomfortable, and full of trouble and ſorrow: take the Apoſtles adviſe, *Heb.* 13. 5. ſayes he *Let your converſations be without covetouſneſs, and be content with ſuch things as you have*. And thus I have done with theſe twelve helps or conſiderations, to keep your ſorrows within bounds. We come now to the Uſe, which ſhall be of Reproof to thoſe that can

Uſe mourn for every trivial and inconſiderable loſs they meet with in the world; that have heads like Fountains, to poure out rivers of Tears for any worldly croſſes or afflictions; and yet when God calls for mourning and weeping and baldneſs, their heads are like a Rock, that cannot ſhed one drop,

though

though they can mourn for small light afflictions, yet they cannot shed a tear either for their own sins, or the sinnes of the Nation; these men are justly to be reproved for their preposterous sorrow.

SERM. 4.

I Come now to make a further improvement of this point, If it be so that Christians must take heed of immoderate sorrow, and weep as if they wept not for worldly afflictions; then this doctrine will administer these three cautions to you, from whence will arise three Cases of conscience.

Caution.

1. Take heed that you run not into this mistake: that when you are excessive in sorrow for worldly crosses, to pretend onely to have a natural sensibleness of your afflictions, and no more; and the reason why I give you this caution, is, because there is an aptness in men naturally, when they are reproved for their immoderate sorrowes, to excuse it, and say, will you not give me leave to mourn for my sinnes, and to have a sensibleness of Gods hand upon me, and the like? Now because men are so apt to mistake in this particular, I shall handle this case of conscience concerning it; wherein appeares the difference between a man that hath only a naturall sensibleness of Gods hand upon him, and one that mournes and grieves immoderately and excessively; betwixt a kindly grieving and a passionate vexation of spirit: and this I shall do in these six following particulars.

Case 1.

1. VVhere there is only a natural sensibleness a kindly grieving for worldly crosses; it will rather animate and quicken the soul to religious duties, then any way indispose and interrupt them; and therefore it is that you so often find weeping joyned with prayer and supplication in Scripture: thus it is said, *Iacob wept and made supplications*: and in Jer. 3. 21. *A voyce was heard upon the high places, weeping and supplications of the children of Israel*; so in Ier. 31. 9. *They shall come with weeping, and with supplication will I lead them.* So in *Iudg.* 2. 5, 6. it is said, the children of *Israel* at *Bochim, lift up*

Answ.

their voice and wept, and sacrificed to the Lord. All which places shew, that that sorrow which is only a natural sensibleness of Gods hand will quicken and encourage the soul to duty, rather then indispose him; but now on the other side, excessive sorrow renders a man unfit for prayer, reading, hearing the word, or any other holy duty. As in *Psal.* 77. 4. *Asaph was so overwhelmed with sorrow, that he could not speak.* And *Exod.* 6. 9. then is thy sorrow immoderate, when it interrupts thee in the performance of holy duties.

2. Where there is only a kindly grieving and a natural sensibleness of worldly crosses, there is kindled in that mans heart a sympathizing and fellow-feeling of other mens troubles; that man will carry compassionate bowels towards other men that are in trouble, as well as themselves. *Iob* 30. 25. saies *Iob, did not I weep for him that was in trouble? was not my soul grieved for the poor?* but now, where sorrow is immoderate, you will so think upon your own troubles, that you will not pity any that are in the like condition with you.

3. Where there is onely a natural sensibleness of worldly crosses, there is retained in that soul a sense of those many mercies you do enjoy, as well as of the afflictions and sufferings you doe endure: natural sensibleness of afflictions does not take away the comfort and enjoyment of present mercies; there is a sense of mercies enjoyed, as well as of afflictions endured. But now, in immoderate sorrow, the very sense of your trouble and crosses doth take away and imbitter all your former or present mercies. As in *Numb.* 16. 12, 13. *Is it a smal thing, that thou hast brought us out of a Land that floweth with milk and honey, to kill us in the wilderness?* Pray marke, for there is much of Gods mind in this place; the Land that these men speak of here, is the land of *Egypt*, where they were under bondage and slavery; and yet when they met with afflictions in the wilderness, they forgot the bondage they were delivered from in *Egypt*, but said, it was a Land flowing with milk and honey; immoderate sorrow for afflictions doth quite take away all sense of the mercies you do enjoy.

4. Where

4. Where there is only a natural sensibleness of worldly crosses, there prayer to God, or a promise from God, will quiet the heart. This you may see verified in *Hannah*, in 1 *Sam.*1.18,19. she was grieved for a child; but what then? *She prayed and said, Let thine handmaid find grace in thy sight; so the woman went away, and did eat, and her countenance was no more sad.* After she had poured forth her heart in prayer to God, she was comforted, she went her way, and was no more sad. Then is your sorrow right, when going to God upon your knees will quiet your heart. Or,

2. When a promise from God will comfort you; thus it was with *David*, in *Psal.*119.50. saies he, *This is my comfort in affliction, for thy word hath quickned me*; that is, the word of a promise. So in *Ver.* 92. *Unlesse thy law had been my delight, I should then have perished in my affliction.* And in *Verse* 107. *I am afflicted very much, quicken me, O Lord, according to thy word.* Then is your sorrow moderate, when either a prayer to God or a promise from God will quiet your hearts; and then are your sorrows immoderate, when under any affliction all the promises in the Bible cannot quiet you; nor any prayer to God comfort you. And thus it was with *Iob*, in *Iob* 9.16. saies he, *If I had called, and he had answered me, yet would I not believe that he had hearkened unto my voyce.* And therefore Beloved look to it, you that have met with many worldly crosses and troubles, and never a prayer could comfort you, nor promise quiet you, it is an argument that your sorrows were immoderate.

5. Where there is onely a natural sensibleness of worldly crosses, there that soul does notwithstanding all his afflictions justifie God, and condemn himself, acknowledging his own sin to be the cause of all crosses: This you have an instance of in *Lament.* 1.18. *In all the evill that is come upon us the Lord is righteous*; and in *Dan.* 9.14. *the Lord is righteous in all that is come upon us; for we have rebelled and done evil in his sight*: So *David*, *Psal.* 51. 3. *I acknowledg my transgression, and my sin is ever before me*: then is your sorrow right when you can justifie God, and take shame to your selves. But now where sorrow is vexatious and excessive, there a sinner

flies out against God, and rather justifies himself, there the sinner accounts God very severe and cruel in his dispensations, murmurs against him, thinks ill of him, and of his wayes: and in this condition was *Iob* once, *Iob* 16. 17. *He breaketh me with a tempest, and multiplyeth my wounds without a cause*; he blamed God and justified himself, which declared his sorrow to be immoderate and excessive. You have a notable passage for this in *Esay* 8. 21. it is said, that when God shall bring afflictions and trouble upon the Land, *then they shall curse their King and their God, and look upward*; they shall be so overcome with sorrow, as that they shall curse God, and justifie themselves: so in *Prov.* 19. 3. saies *Solomon the foolishness of man perverteth his way, & his heart fretteth against the Lord.*

6. VVhere there is only a natural sensibleness under the hand of God, there will be an aptness to hearken to comfortable counsel from the word of God to bear up the heart under afflictions; and therefore it is said, *Iob* 33. when God laid afflictions upon him, *he opened his eare to counsel*; when you are so tamed by afflictions, that you will hear *the voice of the word*, and the *voice of the rod*, and hearken to any counsel that is tendred to you to bear up and support your spirits, then is your sorrow regular, and such as God allows of; but now where sorrow is inordinate, that man is not fit to receive any instruction from any friend that goes about to comfort him. Thus *Asaph* in *Psal.* 27. 2. when he was overwhelmed with sorrow, *his soul refused to be comforted*, they are then like *Rachel*, that would not be comforted, *Matth.* 2. 18. *In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her Children, and would not be comforted, because they were not.* The women of *Bethlehem* did weep and mourn, and would not be comforted, which did evidence their sorrow to be immoderate. When no promise in the Bible, no comfort nor support from the word, will ease and quiet the heart, this shews that such a spirit is too much overcome with sorrow, vexation, and grief for worldly crosses.

And thus I have done with the first caution, to take heed when

when you are over-much grieved for worldly afflictions, that you do not then say it is only a natural sensibleness of the hand of God upon you, and no more.

2. Is it so that we must not be immoderate in our sorrows for worldly crosses, *but must weep as if we wept not*? then take heed you do not judge that to be a mourning for sin, which is only for outward troubles. And Beloved, the reason why I give you this caution, is, because of that aptness and propensity there is in people, when they have lost Husband, or Wife, or Children, or Estate, *&c.* and are extremely troubled and dejected: if you ask them, why they mourn and grieve so much? they will answer, it is for their sins, and will say, what, will you not give me leave to mourn for my sins? it is my sin that is the cause of all my grief and sorrow, and teares, and I hope you will allow me to do so: yes, mourn for your sins in Gods name; but because men are apt to deceive themselves in this particular, I shall therefore handle another case of conscience concerning this; How you may discerne when a man doth excessively sorrow, whether he doth weep rather for his afflictions then for his sin; rather for his troubles and worldly crosses, then for his corruptions, and offending and sinning against God. I shall give you four plain discoveries of such a man.

Caution 2.

Case 2.

1. Then a man doth grieve under worldly crosses rather for his sin then for his affliction, if so be that man did grieve and mourn for his sins before ever he was afflicted. It is an Argument that your grief is rather for sin then for affliction, if when you were in prosperity, sin did break your heart, and you could then have no rest nor quietness within you by reason of your sins: and thus *David* did mourn for his sins, when he did water his couch with tears, for defiling of *Bathshebah*, for he had then no affliction or crosse lay upon him, and yet *David did roar in the disquietness of his soul, and he had no rest in his bones by reason of his sin.* When *David* sate upon the Throne in worldly glory and prosperity, yet then could he lie in the dust in spiritual shame, and this before the Child was sick. And therefore if upon examination you find that

Discoveries of men that mourn rather for sin then for affliction.

that you did weep and mourn for your sins and corruptions, before ever you had this or any other cross lying upon you, then you may conclude, that your sorrow is more for sin then for worldly afflictions; but now when a man shall pretend to grieve for sin, and yet that mans sins never troubled him al his life-time before, his corruptions never grieved his heart, nor troubled his conscience before, this shews it is more for afflictions then for his sin, that such a man mourns and weeps.

Discov. 2. 2. Then a man mourns rather for sin then for affliction, when he takes more care to remove his sins from his soul, then his afflictions from his body. When thou canst make it the great request of thy soul, and the care of thy heart, rather to have thy sins removed then thy afflictions, *Hosea* 14.2. *Oh Lord, take away all iniquity, and receive us graciously*: they did not say, Oh Lord, take away affliction, although they had many then upon them; but say they, *Lord take away the iniquity of thy Servants, and receive us graciously*; but he that desires rather to have his troubles removed then his sins, it is a sign he does not mourn for sin, but for affliction. Thus *Pharaoh*, when the Judgements of God were upon him, when the Thunder and Hail came, and the froggs and lice, and murrain of Beasts, *&c.* saies he to *Moses, intreat the Lord that there be no more mighty Thundrings and Hail*: he desired *Moses* to pray to God to remove the plagues from him; but never desired that his sin, and the hardness of this heart might be taken away. You that can cry out, oh Lord, take away his cross, or this affliction from me; but never pray to have your sins removed, and your corruptions subdued; this is an Argument you mourn for affliction more then for sin.

Exod. 9. 28.

3. If when the committing of a sin, and the removing of an affliction stand in competition together, you would rather have the affliction continued, then commit a sin: this shews you grieve for sin rather then for affliction. As for instance, when a man is brought to a low condition, and a great decay in the world, his Trade fails, and his stock is spent, if that man be more troubled for his sin that brought him into that condition, then for the affliction it self, then he will not commit

commit a ſin to repair and make up his loſſes, though he did know that the committing of ſuch a ſin would do it; and ſo in any other caſe. As I have read a ſtory of a Noble man, whoſe Sonne and Heire was ſuppoſed to have been bewitched, and being adviſed by ſome to go to a Witch, to have his Sonne helped, and unbewitched again; he anſwered, no, by no means, for he had rather the Witch ſhould have his Son then the Devil. But if you make no conſcience to commit a ſin, to avoid or remove an affliction, if you would break the hedge of a command to avoid a little foul way of affliction, it is a ſign that you mourn for your croſſes and afflictions more then for your ſins, and that you never grieved ſo much for your corruptions as you have done for your corrections, *Iob* 36. 21. ſo thoſe that in their diſtreſs go to Witches and Wizards, and Fortune-tellers, as *Saul* did to the witch at *Endor*, ſhew that they grieve more for affliction then for ſin.

4. If you mourn for ſin, the true joy that ariſeth from the forgiveneſs of ſin, will ſwallow up the grief that comes to thee through any worldly croſs or affliction, and will likewiſe make thee to undergoe them with patience. That man grieves for ſin moſt, who when his ſin is pardoned, grieves leaſt for outward trouble; when the comfort of his ſins forgiveneſs doth more rejoyce him, then the continuance of any affliction upon him can grieve him: as in the 33 of *Eſay*, and the laſt, *The Inhabitants ſhall not ſay I am ſick; for the people that dwell therein ſhall be forgiven their iniquity*: thoſe people they were like a Ship in a great tempeſt, their Maſt broken, and their ſailes looſed, all their tackling loſt and gone; why? what then? yet the *Inhabitants ſhall not ſay, I am ſick*; becauſe the Lord hath forgiven them their ſin, he doth not ſay, they ſhall not ſay they were ſick; but they ſhal not ſay they are ſick, becauſe their ſins are pardoned: the ſenſe of their pardon ſhould take away the ſenſe of their pains under their preſent ſufferings: now when it is thus with you, it is an argument that your trouble was more for ſin then for affliction. But then is a man more troubled for his afflictions then for his ſins, when he will grieve, though he be aſſured that his ſins

are

are pardoned; and that he is an heir apparent unto glory. All the perswasions he hath of sins forgiveness doth no whit allay his impatience. And thus I have done with this second caution, that you take heed you do not look upon that as a mourning for sin, that is onely for some outward trouble and affliction.

Before I come to the third caution, give me leave to lay all close to your hearts by a word or two of application, and the Use that I shal make of what hath been said in these two Queries, shall be, the first for reproof, and then for exhortation.

Use of Reproofe.

1. For reproof to those that are so far from weeping as if they wept not for afflictions, that they weep so excessively, as if their whole bodies were made of a lump of Ice, that does all dissolve into tears when the Sun of afflictions does scorch them. How many men are there that are easily drawn to sorrow immoderately for worldly crosses! We use to say when a man weeps, that he waters his plants; and you know, that when you water your plants in your Garden too much, you drown and kill them; and so when you weep over-much for afflictions, you drown you plants, and discompose your spirits, and make them unfit for any spiritual imployment.

2. This reproves those that when they come to mourn and weeep for their sins and corruptions, they are so sparing of their tears, *that then they weep as if they wept not*; a slight superficial sigh, or some tear extracted by violence, is the greatest sorrow that many men have for sin: when men are like a Cloud, that will easily drop down tears for any outward affliction; but like a Rock that cannot shed a drop for sin, for dishonouring and displeasing of God. Many people are like to *Lewis* the 11 King of *France*, that did alwaies carry a Crucifex in his hat, and when he committed any gross and abominable sin, would take off his hat and bow to his Crucifix, and ask forgiveness, and then thought all was well presently. Most men are apt to be slight and superficial in their griefs for sin; why now how do you invert the Apostles order and direction here? *when you weep for sin as if you wept not*,

not, and are exceſſive & immoderate in your worldly ſorrows.

2. By way of counſel, be perſwaded to look upon your ſins as greater matter of ſorrow and grief, then all the afflictions that ever befell you: oh weep, and weep for them; for your ſins are worſer and greater evils then all your outward troubles; and the better to encourage you to this duty, conſider

Uſe of Counſel.

Firſt, That ſin is the cauſe or inlet of all your afflictions, had it not been for ſin, you had undergone no ſufferings: rather therefore mourn for the cauſe then for the afflictions themſelves.

Secondly, Afflictions are not ſo bad as ſin, in regard God is the Author of all our afflictions; but ſin is ſuch an evil, that God diſclaims that: though *there be no evil in the City but God doth it*, that is, he is the Author of the evil of afflictions; yet he diſclaims being the Author of ſin.

Thirdly, Conſider, that all outward afflictions are conſiſtent with grace; but many ſins are utterly incompatible and inconſiſtent with grace. Let your afflictions be never ſo great, yet you may be a godly man for all that, you may be as poor as *Iob* was, or as miſerable as *Lazarus*, and endure any afflictions whatſoever, and yet all this be conſiſtent with grace; but all ſin is not conſiſtent with grace, as the ſin againſt the Holy Ghoſt, the ſin of final impenitency, or final obduracy and hardneſs of heart, theſe are not conſiſtent with grace, and therefore you have more cauſe to mourn for ſin then for afflictions.

Fourthly, Conſider, that afflictions they reach but to the body, but ſin that reaches ro the ſoul; afflictions can make but the outward man miſerable, but ſin will deſtroy and undo the ſoul, and make that miſerable; and therefore be perſwaded rather to weep for your ſins and corruptions then for your ſufferings and corrections.

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Caution 3. concerning mourning for sin.

WE come now to the third caution, and that is this: Is it so, that *we must weep as if we wept not*? then take this caution, that Christians are not only to take heed that they weep moderately for worldly afflictions; but they are also to take care, that they be not excessive in their sorrows for their sins and corruptions. But before I handle this case of Conscience, give me leave to premise three conclusions.

1. That a man may weep over-much for his sins. This you have laid down in 2 *Cor.* 2. 7. The *Corinthians* did fear that the excommunicated person would be swallowed up with over-much sorrow for his sin, saies the Apostle, *ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with over-much sorrow.*

Con. 2. 2. Take this conclusion, that there be but few in the world that do overmuch grieve and sorrow for their sins: where one offends in sorrowing too much, thousands and ten thousands do offend in sorrowing too little; there are but few that are immoderate in their sorrows for sin.

Con. 3. 3. Consider, that none but disconsolate and doubting, and despairing sinners do over-much grieve for their sins. Obdurate sinners do not grieve at all, and assured Christians they will not grieve too much, only disconsolate and despairing sinners do sorrow over-much.

And here comes in the third case of conscience, how or in what case a man may weep and sorrow over-much for sin.

Case of conscience when Christians may be said to grieve too much for sin.

I shall resolve this case very briefly.

First, That sorrow for his sin is excessive, that makes a Christian pore so much upon his corruptions, that he overlooks his graces. A Child grieves too much when he so blubbers and cries, the tears trickling down his eyes, that he cannot see his Letters, nor read his Book: so a Christian grieves too much for his corruptions, when he cannot see, nor bless God

God for those graces he gives him.

2. You grieve over-much for sin when it doth damme and darken your evidences for Heaven; when a Christian does so pore upon his sins, and discover such cause of grief and sorrow from them, that he never looks into his own heart to see what cause of joy he hath there, in having an assurance of his interest in Christ, and a right and title unto glory. Beloved, God would not have one grace to justle out another, sorrow for sin is a grace; but yet God would not have this to justle out spiritual joy. When a Christian does so grieve for sin, that he casts away all hopes of Heaven, then his sorrow is excessive, when he grieves and blubbers so that he cannot read his evidences for Heaven.

Thirdly, Sorrowing for sin is excessive, when it laies discouragements upon the soul to come in to Christ for pardon and remission; when a man shall so grieve for sin, that he dares not venture to look up to Jesus Christ for mercy, and to lay hold upon a promise for his comfort, when a sinner does thus, then he mourns excessively. If the Children of *Israel* in the wilderness, when they were stung with fiery Serpents, had not had the boldness to look up to the Brazen Serpent, they could not have been healed and recovered; so when sorrow for sin makes us that we cannot look up to Christ for pardon, then it is excessive. Sorrow and tears for sin are never right till they are like floods of water to drive us to Christ.

Fourthly, sorrow for sin is then immoderate, when it so overwhelms you, that you can take no comfort in the outward blessings that God hath given you, as Houses or Lands, or Corne, or Wine, or the like.

When a Christians sorrow for sin doth so damp his spirits, that he cannot take that outward joy and lawful complacency in worldly comforts that God allows him, then is your sorrow inordinate: though many think that God allows that sin should be so bitter to them, yet it is no such matter, you must be sorry for sin, and yet take comfort in the outward blessings that God bestows upon you.

Fifthly, sorrow for sin is inordinate, when it puts a man

into an incapacity to receive comforts from the Gospel, when a Christian shall see his sin so great, and his case so sad, that if you tender the promises of the Gospel to him, they are as things of no worth to him, he thinks they do not belong to him, and therefore can find no comfort nor savour in any of them. When a man shall be obstinate, and peremptorily stand out against the comforts of the Gospel because of his sin, then is his sorrow inordinate. Thus *Asaph* did in *Psal.* 74. 2. saies he, *I was in trouble, and my soul refused to be comforted.* When a mans condition is sad, and yet he refuseth to be comforted, then is his sorrow excessive.

Sixthly, Then is sorrow for sin immoderate, when it disables, or indisposeth a man to perform his duty, either in his general or particular calling; when it doth indispose him to the duties of his general calling as a Christian, that he cannot pray, nor read, nor discourse, nor hear the word of God, but lies alone in a corner, and will not admit of any body to comfort him, or confer with him; that sorrow that indisposeth a man to holy duties, is an irregular sorrow, *Ps.* 77. 4. *I am so troubled that I cannot speak*, to wit, to God in prayer. And so again, that sorrow that indisposeth a man to the duties of his particular Calling as a man, that he cannot work, or study, or trade, and follow his particular imployments, that sorrow is an inordinate sorrow. God doth require us to work in our Callings, as well as *to work out our salvation*: and therefore that sorrow that hinders and indisposeth us to it is excessive and immoderate. And thus I have shewed you when sorrow for sin is excessive, and have onely given you the heads of things, and have likewise done in resolving the third case of conscience.

Use. We come now to the application: and if it be so that a Christian must not onely take heed of grieving overmuch for afflictions, but for sin too, then take heed you do not pervert this Doctrine; take heed of being obstinate and perverse, and hard-hearted in sin: though I tell you that Christians should not be excessive in their sorrows for sin; yet I do not say that wicked men should be obstinate and stout-hearted in sin, and never mourn for sin at all. No, it were well for them

them that they would weep bitterly for their sins: therefore you that are obstinate and presumptuous sinners, take heed that you do not abuse this Doctrine; and again, you that count sin your greatest burthen, that every mole-hill of sin is like a Mountain upon you, take heed that ye be not so overwhelmed with sorrow, that you can see no comfort at all in Christ, and in the promises of Salvation through him; but do you look to the Lord Jesus Christ, and see that there is more in Christ to save you, then there is in your selves to condemn you; though there be abundance of corruption in you, yet there is a fulness of satisfaction in Christ; *he is able to save to the uttermost all that shall come unto God by him.* All you that do belong to Christ, do neither weep too much for your sins, nor yet too little; do not say, I will not grieve nor shed tears at all for them: for as Christs blood was shed for our sins, so we should shed tears for them; but yet we must not so grieve for them, as to discourage us from going unto Christ, and to darken our evidences for Heaven.

Use. Exhortation.

We have onely now a Use of exhortation, and then I have done. If Christians must take heed *that they weep as if they wept not,* (for that is the scope of the Text) then let me in the bowells of Christ, perswade all you that are the people of God, to labour to fulfil this Apostolick Rule, that you would so carry your selves, as those that have better hopes, and better things to look after then any thing here below. And as before I gave you twelve considerations to allay and keep under excessive sorrow: so now I shall give you 7 or 8 Considerations more to keep out excessive sorrow, which if seriously laid to heart, may be a great help to keep you from breaking out into immoderate sorrow whatever betides you.

Several Considerations to keep men from excessive sorrow.

Consid. 1. 1. Consider, that excessive sorrow for worldly crosses, argues either a total want of grace, or else an extreme weakness of grace. First, it sometimes argues a total want of grace. It is with a Christian in this case, as it is with the rusty hinges of a door: if you open or shut the door, they will skreak and make a noise; but if you put some oyl upon them, they do not so: so Christians many times, God cannot touch them with his rod of afflictions, but they cry out, and are immoderate.

moderate in their sorrows, and impatient under Gods hand, and the reason of it is, because they want the Oyl of grace: or if it doth not argue a total want of grace, yet it is a sign of a great deal of weakness of grace; I have observed often times in *London* streets, that a pair of new Cart wheels will skreak and make a noyse as they go along; but an old Cart goes away silently: So if when God laies afflictions upon thee, thou art like a new Cart, that thou crieſt out, and mourneſt immoderately under his hand, it argues, that thou art but a new and a weak Christian, *he that faints in the day of adversity*, saies *Solomon, his strength is small*. But now a Christian that hath been long used and experienced in troubles and afflictions, you may lay a great and heavy burden upon him, and he will make no noyse under it.

Con. 2. 2. Another consideration to keep out excessive sorrow, is this; consider that whatsoever crosses befal you in the world, they are but the manifestations and executions of Gods wil, which is the rule of order and justice, his dispensations are good and just in themselves; if Gods will be done, though thy will be croſt, it is no matter. This was that which kept *David* from excessive sorrow in 2 *Sam.* 12. 21, 22. *Davids* Servants wondred that he should fast and weep for his Child while it was alive: but when the Child was dead, he should rise up and eat bread, and be no more sad. And *David* said, *while the Child was yet alive I fasted and wept; for I said, who can tell whether God will be gracious to me, that the Child may live? but now he is dead, wherefore should I mourn? can I bring him back again? I shall go to him, but he shall not return to me.* Now I see the will of God is accomplisht, why should I grieve at it? *I will hold my tongue, and not open my mouth, because the Lord hath done it*, *Psal.* 39. 9.

Con. 3. 3. Consider, that before conversion you did never grieve for the want of grace, and want of spiritual mercies; why then after conversion, should you weep for worldly things, when you enjoy spiritual mercies? Consider, before conversion I was content with outward worldly comforts, and never was troubled for want of grace and hopes of Heaven, and want of reconciliation with God, I did never grieve for these;

and

and seeing when I was without Christ, I did not grieve for the want of him, now when I have Christ, shall I grieve because I want the ordinary and common blessings of worldly things? A Christian with a holy indignation should take a revenge upon himself; if before my conversion I could not grieve for the want of grace, now I have grace, I will not grieve for the want of outward comforts, seeing there is infinitely more reason you should grieve for want of spiritual then temporal mercies.

4. To keep out worldly sorrow, consider, that God never laies any outward cross or affliction upon his people; but it is for sin, either for the punishment of sin, or the prevention, or the purging of it out.

1. For the punishment of thy sins; and if it be for the punishment of thy sin, then, if thou mourn for any thing, mourn for thy sin that was the cause, rather then for affliction, which is but the effect of thy sin; *accept the punishment of thine iniquity, Levit.* 26. with submission; but look upon the sin with detestation: we have no reason to complain of our afflictions, *Lam.* 3. 39. *why doth the living man complain, man for the punishment of his sin?* you should in this case rather grieve for your sins then for your punishments.

And 2dly, If it be not for the punishment, then it is for the prevention of sin, to keep thee from sin, and this was the end why God punished *Iob* 33. *Iob* 17. it was, *that he might drive man from his purpose, and hide pride from him.* And therefore suppose God takes away an Estate, or friends, or any outward comfort from you, as long as it is to prevent a sin, to preserve you from Hell and damnation, you have no cause of grief. If a Doctor takes away your blood from you, to prevent a pleurisie, will you be angry with him? surely no; so God never takes away any outward comfort from his people, but it is in mercy that he may prevent sin thereby.

Or 3dly, If not for the punishment or prevention of sin, then it is for the purging out of sin, as in *Esay* 27. 9. *by this therefore shall the iniquity of* Jacob *be purged, and this is all the fruit of it to take away his sin.* A man will not be grieved, that Physick makes him sick, and pains him in his bowels, because it

it purgeth not noxious and hurtful humors. Beloved, your crosses are but purging pills to purge out your corruptions. All worldly afflictions are either for the punishment, prevention or purging out of sin, and therefore we have cause to bear them patiently.

Consid. 6. 6. Consider, that God turns all worldly crosses and losses into spiritual advantages to his people, thou shalt never be a loser by thy afflictions. As when a poor man that is in debt, and in very much want of money, shall come to a rich man, and make known his condition to him, and beg relief from him; the man goes presently to his Chest, and fetches a bag of money, and throws it at him; the poor man would not look upon this as any wrong or injury done to him, but would rather be thankful for it: So God turns all our seeming crosses and afflictions into reall and spiritual advantages to us. *Phil.* 1. 19. *I know*, said *Paul*, *that this shall turn to my salvation.* Rom. 8. 28. *All things shall work together for good to them that love God.* Though we cannot see how it should come to pass, but are in this case like unto little Children, who when they see a heap of beautiful and sweet Roses lying upon a Table, and their Mother goes and puts them in a morter, and pouns them all to pieces, the Child cries and thinks the Mother spoils them, though she does make a Conserve of them, that they may be more useful and durable. So we think we have comforts like beds of Roses, and when the Lord takes them from us, and breaks them all to pieces, we are apt to conceive they are all spoiled and destroyed, and we undone by it, whereas God intends it to work for our greater benefit and advantage.

Consid. 7. 7. Live in the meditation and contemplation of the joyes and glory of Heaven; And this will be a great means to keep out worldly sorrow: the glory and happiness of Heaven will so transport a Christians soul with spiritual joy, that he will not easily be over-whelmed with worldly sorrow. I have read one of the Schoolmen that was of this opinion, that the reason why *Adam* in innocency was not sensible of his nakedness, was, because he was so taken up with immediate converse and communion with God: So now, if you were more taken

taken up with conversing with God, and apprehensions of glory, though you had nothing here below, yet you would think you wanted nothing. The consideration of heaven, and glory, and happiness, would make you over-look all worldly crosses and afflictions. It is said of *Paul*, that *he was rapt up into the third Heaven, and saw things ineffable; but whether in the body or out of the body, he could not tell*: that is, he saw so much glory, and was so taken up with the joyes of heaven, that he could not tel whether he was in the body or no; it made him to forget all his troubles and miseries here below. I remember I have read in *Ierome*, what advice he gives a young man in his time that was overmuch pressed with sorrow and grief for worldly crosses; Saies he, do but now and then take a turn or two in *Paradise*, and then you will never think of a wilderness, or be troubled at the miseries of a desert. Oh Beloved, that your souls had once this art of divine speculation and contemplation, that you might have an experimental knowledge of the joyes of Heaven: and this would keep you from mourning any more for worldly crosses. When Christ was transfigured upon the Mount, saies *Peter* to him, *Master, Master, it is good for us to be here, let us build three Tabernacles, one for thee, one for Moses, and one for Elias*, he was so lifted up with the sight of Heaven, that he never thought that he was then upon a barren Mountain, and of what wants and exigencies they should be driven to there. I have formerly told you what I have read of the Eagle, that she is like no other Bird that flies in the Aire; for whereas all other Birds, when they are hurt, or want meat to satisfie their hunger, will crie and mourn, and make a noise: the Eagle, when it is hurt, will fly aloft, and comfort her self with the warm beams of the Sun. And oh Beloved, if you would Eagle-like sore aloft in divine meditations, and contemplations of heavenly glory and happiness: this would arm you against worldly sorrow very much.

8. Remember that your sins call for more tears from you then you are able to shed; and therefore do not waste them about worldly things. Beloved, could you dissolve into tears for your sins, it would all be too little to express your grief

and sorrow for them; nay, were every drop of tears you shed, an Ocean, it would be too little to shed for sin. Tears are sweet water, and it is pitty to wash foul Rooms with them, reserve them for your sins, they have more need of them; and if you had more tears, all would be too little: nay, were your head a Fountain, and your eyes Rivers of tears, they would al be too little to shed for those many sins and iniquities that you have committed against God.

And thus I have done with this first part of the Text, *and they that weep as if they wept not.*

SERM. VI.

1 Cor. 7. 30, 31.

——*And they that rejoyce as though they rejoyced not.*

WE now proceed to the second part of the Apostolical Directory, *and they that rejoyce as though they rejoyced not.* If your condition here in the world be sad and miserable, and afflicted, then your duty is *to weep as if you wept not:* But if you meet with a gale of prosperity and happiness, and enjoy the comforts of this world in abundance, then you must *rejoyce as if you rejoyced not*; that is, you must rejoyce moderately and with discretion. And the point of instruction that I shall give you from hence, shall be this:

Doct. *That it is the duty of Christians, not onely to take heed that they be not excessive in worldly sorrow for outward crosses; but also to take care that they be not excessive in worldly joy for outward comforts.* All under-moon comforts, we may joy in them too much.

In the prosecution of this Doctrine, I shall dispatch these 2. or 3. queries.

1. I shall shew you when your joy is excessive.

2. I shal lay you down some Rules to keep your joy within bounds, that you do not over-joy in the comforts of this life.

3. And

3. And then I shal give you something by way of Use and Application.

I shall not come to handle any of these at this time; but shall, first, as my usual method is, lay down 6. or 7. Conclusions by way of premise.

Several Conclusions concerning immoderate joy for worldly comforts.

1. Take this conclusion, That though Christians must take heed, that they are not immoderate in their joy for worldly comforts; yet you must know that you are allowed by God to rejoyce in the outward comforts that he gives you here in this world. *Eccles.* 3. 4. saies *Solomon, There is a time to mourn, and a time to rejoyce:* and in *Eccles.* 9. 7, 9. *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, live joyfully with the wife whom thou lovest.* So in *Eccles.* 7. 14. *In the day of prosperity rejoyce*; so *Deut.* 12. 7. *ye shall rejoyce in all that you put your hand unto.* This Conclusion is necessary for sad and melancholy Christians, that though they enjoy an affluence and confluence of worldly comforts, yet will not at all rejoyce in them: Beloved, God allows you to rejoyce.

Con. 2.

2. Consider, that Religion does not extirpate or annihilate worldly rejoycing; but onely regulate it. It is not like a Weeding-hook, to pluck up your joy by the roots; but like a Pruning-hook, to lop off the luxuriancy of it, and to keep your joy in its due decorum. This I lay down to take away those prejudices that many men harbour against Religion, as if it made men melancholy, being apt to think, that when once they begin to be religious, that then they must forsake and abandon all worldly comforts, and for ever shake hands with all the pleasures of this life. Beloved, Religion doth not annihilate, but regulate your joyes: nay, being Religious, does rather increase then any way diminish your joyes. When God made a Covenant with *Abraham*, he promised him a Son, and God gave him the name, saying, *thou shalt call his name Isaac*, which signifies laughter, *Gen.* 17. 19. to shew, that after thou art in Covenant with God, thou mayst have joy and pleasure; and therefore do not harbour such ill thoughts of Religion, as to imagine you must shake hands with joy, when you close with Religion.

3. Take this conclusion, that the worldly joy of a wicked man is oftentimes mingled with more inward gripes & grief of spirit, then the worldly joy of a godly man is; As in *Prov.* 13. 14. *In the midst of laughter the heart is sorrowful.* 2 *Cor.* 5. 12. the Apostle there speaks of some that did *glory in appearance, but not in heart.* The joy of the wicked is but in appearance, not in reality. When they are in their greatest jollity and mirth, even then they have some inward gripes and anguish of conscience that gals & troubles them: a man may have a neat shooe on his foot, yet no man knows where it pincheth, but he that wears it. A wicked mans joy is like a godly mans sorrow: the formers joy is but in appearance, not in truth; and a godly man hath something like sorrow, but it is not so indeed; they are but *as sorrowing, yet alwayes rejoycing,* 2 *Cor.* 6. 10. *The blessing of the Lord maketh rich, and he addeth no sorrow with it, Prov.* 10. 22.

Conclu. 4. 4. A smaller matter will interrupt the worldly joy of a wicked man then will interrupt the joy of a godly man: I mean that outward worldly joy that he hath here in this world. How soon was *Hamans* joy interrupted? though he had so much cause of joy in the glory of his riches, and the multitude of his Children, and his promotion in the Court above all the Princes and Servants of the King; and yet because poor *Mordecai* did not bow to him and reverence him, he was sore displeased, and could take no joy in all that he had. So it was with *Ahab*, though he had a whole Kingdom, yet he could take no content in it, for want of *Naboths* Vineyard: a little thing diverts the joy of a wicked man, and therefore their joy is compared to *the crackling of thorns under the pot, Eccles.* 7. 6. they make a noyse and a blaze for a little while, but are soon put out. *Belshazzar,* when he was quaffing in his golden bowls, and in the midst of all his jollity, yet a hand-writing upon the wall quickly dasht all his joyes, and made him hang down his head.

Esth. 5. 13.

Conclu. 5. 5. Though it be lawfull and allowed by God, for you to rejoyce in worldly comforts, yet there are some things that you are not to rejoyce in; I shall give them you in five or six articulars.

1. You must not rejoyce in your own sins, the sins you do commit must never be matter of rejoycing to you; but thus wicked men do many times, as in *Ier.* 11.15. *when thou doest evill then thou rejoycest*: so in *Prov.* 2.14. *Solomon* speaks of some *who did rejoyce to do evil*, so in *Psal.* 52.1. it is said of *Doeg*, *why boastest thou thy self in mischief, O mighty man? and thou lovest evill more then good.* God does not allow us to boast and rejoyce in in. Such rejoycings (as one saith) are joyes to be wept for, these go merrily to Hell. *Gaudia pœnitenda.*

2. Neither are you to rejoyce in the sins of other men, they are never permitted by God to be matter of your joy, 1 *Cor.* 13.6. it is said of love, that *it rejoyceth not in iniquity, but rejoyceth in the truth*, that is, love to any man does not make us to rejoyce in that mans sin, but in his well-doing. In *Rom.* 1. last, those are *not only* condemned by God *that do the same things* with wicked men, *but* those *also that have pleasure in them that do them*; not only *Covenant-breakers, unmerciful men, backbiters, haters of God, despiteful, proud, boasters, inventers of evill things, &c.* not onely those that commit these things, but they also that delight in those men that do commit them are condemned. This is rather matter of grief then joy, *Psa.* 119. 136. *Rivers of water run down mine eyes, because men keep not thy Law*: and 2 *Pet.* 2.8. 'tis said, *Lot vexed his righteous soul with the ungodly conversation of wicked men.* And upon this ground learned Mr. *Perkins* condems the use of Stage-playes, they being for the most part representations of mens villany and wickedness, to provoke the spectators to joy and laughter, and therefore are unlawful, and not to be used.

3. You are not to rejoyce at all for the punishment of sin in the unreasonable Creatures. And upon this ground, the same Author condemns the use of Bull or bear-baiting, or Cock-fighting, because it is a rejoycing in that which is the product of sin; for it was sin that first put an enmity between the Bear and the Dog, and between Creature and Creature; sin was the cause of all discords and antipathies between Creatures, and therefore it is not allowable for us to rejoyce in that which is the effect of our own sin. Indeed, for Bull-baiting more may be said; it may make the Bull the more service-

ſerviceable for mans food; but meerly to bait a Bull for recreation is unlawful. So likewiſe hawking and hunting are allowable, becauſe thoſe Creatures cannot be taken without it. But all you that delight in Stage-playes, and make other mens ſin the matter of your joy; and you that frequent Bear-beatings, or Cock-fightings, and the like, are to be reproved; and let me perſwade you to leave it off in time to come.

And upon this ground likewiſe the ſame Author condemns Noble-men that keep fools in their Houſes, to be matter of ſport and pleaſure to them: This is not allowed by God, becauſe it is a rejoycing in that which is a puniſhment for ſin in another Creature.

4. You muſt not rejoyce in goods ill gotten; goods ill gotten the Lord never allows you to rejoyce in, *Pſal.* 62.10. *Rejoyce not in robberies, neither in goods ill gotten;* ſo in *Habakuk* 1.13, 14, 15. *The Lord is of purer eyes then to behold evill, wherefore lookeſt thou upon them that deal treacherouſly, and holdeſt thy tongue when the wicked devoureth the man that is more righteous then he, and makeſt men as fiſhes of the Sea, as the creeping things that have no Ruler over them? They take up all of them with the angle, they catch them into their Net, and gather them in their drag,* that is, the poor; & what follows? *therefore they rejoyce and are glad.* The Lord condemns the rich men, becauſe they got their Eſtates by wronging the poor, and by uſury, and the like: therefore you had more need make reſtitution for what you have injured men, and fraudulently taken from them, then to rejoyce in it, or to build Hoſpitalls, and make a great flouriſh in the world, to advance thy pride and vain glory. You may rejoyce in your lawful negotiations in buying and ſelling, and getting gain honeſtly, theſe you may rejoyce in: But you are not to rejoyce in goods ill gotten. If thou canſt in buying or ſelling over-reach or circumvent a man, and when thou haſt got a good penyworth, then to laugh in thy ſleeve, that's an evil, *Pro.* 20.14. *It is naught, it is naught, ſaies the buyer: but when he is gone his way, then he boaſteth.* In *Deut.* 23.18. *I hate,* ſaies God, *the hire of a whore, or the price of a Dog to be for a ſacrifice*; though the mony.

Levit. 6.4.

mony in its self be good, yet because gotten by wickedness and uncleanness, the Lord abhorrs it; the Lord abominates those that bring their wickedness before him to rejoyce in. *Micah* 1.7. *All the graven Images of Samaria were to be beaten in pieces, and all the hire thereof burnt with fire, because she gathered it of the hire of an harlot.* When *Ahab* was heavy and displeased, because he could not have *Naboths* Vineyard, in 1 *Kings* 21. 7. *Iezebel* his wife did very wickedly, when she bid him *rise up and be merry, because she would get the Vineyard for him.* It is a very ungodly practice to rejoyce in goods ill gotten, by cozening and defrauding the poor.

5. You must not rejoyce for the afflictions and sufferings of Gods people: this is that which the Lord condemned the *Edomites* for, in the Prophecy of *Obadiah* 12. *Thou shouldest not have rejoyced over the Children of Iudah, in the day of their destruction, neither shouldest thou have spoken proudly in the day of distress,* and so on: and so the Lord threatneth Mount *Seir* and *Idumea* for their hatred of *Israel*, and rejoycing over her in the day of her distress, *Ezek.* 35. 16. saies God, *As thou didst rejoyce at the inheritance of the house of Israel, because it was desolate, so will I do unto thee, thou shalt be desolate, O Mount Seir, &c. Micah* 7. 8. saies the Church there, *rejoyce not against me, O mine enemies*; for though *I fall I shall arise, Prov.* 17. 5. *he that is glad at other mens calamities shall not go unpunished, Lam.* 1. 21.

6. You are not to make the miseries and sufferings of your very enemies to be matter of rejoycing to you, *Prov.* 24. 17. *Rejoyce not when thine enemy falleth, & let not thy heart be glad when he stumbleth. Iob* was so conscientious in this particular, that he quite disclaimes any such practice, *Iob* 31. 29. saies he, *If I rejoyced at the destruction of him that hated me, or lift up my self when evil found him, neither have I suffered my mouth to sin by wishing a curse to his soul. Iob* disavowes such courses as these: you ought not to make the afflictions and sufferings of the worst enemy you have in all the world, to be matter of rejoycing to you. Indeed, if you look upon them as the enemies of God, and of his Church, then you may rejoyce at their destruction as they are Gods enemies:

thus

thus *David* did, saies he, *I hate them that hate thee, yea I hate them with a perfect hatred.* You must hate no man as he is your enemy, or does an injury to you; but as he is Gods enemy, you ought to hate him, and to rejoyce at his destruction: neither of these six particulars ought to be the matter of a Christians joy.

Conclu. 6.

Sometimes unfit to rejoyce in lawful things.

6. Take this conclusion, that there are some times and seasons, wherein it is not expedient to rejoyce, even in lawfull things; I shall name them to you very briefly.

First, in dayes of publick and solemn fasting and humiliation, then *the Bride must come out of her Closet, and the Bridegroom out of his Chamber*; expressions of joy are then unseasonable.

Secondly, When a land is made desolate by wasting and ruining Judgements, *Esa.* 24.8. *All rejoycing shall cease, because the day of their captivity is drawing on. Ezek.* 21. 10. *A sword, a sword is sharpened, and also furbished, to make a sore slaughter, should we then make mirth? it contemneth the rod of my Son as every Tree.* As if he should have said, now the Sword is sharpned, and afflictions ready prepared for us, if we should now make mirth, were not this to contemn the Rod of God, and to account no more of his glittering Sword, then of a rod that grows upon a Tree? *Nehem.* 1.4,5. it is said of *Nehemiah*, that was the Kings Cup-bearer, though *he were never sad aforetime in the Kings presence*, yet when he heard *that the remnant that were left of the captivity were in such great distress, the Wall of* Jerusalem *broken down, and the Gates thereof burnt with fire then he sate down and wept, and mourned, and fasted, and prayed before the God of Heaven*, and would by no means rejoyce.

Thirdly, when the hand of God lies heavy on any particular man or Family wherein he dwelleth, it should be a house of mourning then, *Eccles.* 7. 2.

Fourthly, after some great defection or apostatizing from God; after you have fallen into some great and foul sin or transgression, then is no time to rejoyce. You have an excellent Text for this, *Hosea.* 9, 8. *Rejoyce not O Israel for joy as other people, for thou hast gone a whoring from thy God*: other

people

people may rejoyce; but thou must not, because thou hast gone a whoring after other other Gods: thou shouldest go mourning all thy life long, till the scandal were stopt, thy sin subdued, and thy soul reconciled. *It* is very observable of *David*; you read, after he fell into the sin of uncleanness, what a sad man he was a great while; saies he, *I have no quietness in my bones by reason of my sin, I roar in the disquietness of my heart*: but was all *Davids* joy gone? Yes; for though he had many mercies that might have promoted his joy, yet he could take no comfort in any. There were three circumstances more especially, that might have provoked *David* to break forth into worldly joy. Psa. 38. Psa. 31. 10.

As first, he was a King, and sate upon a Throne in State and pomp, and dignity, and yet this could not chear up his spirits; but he lay humbling himself, and sorrowing in the dust.

And secondly, *David* was a Musician, a man cunning in playing upon the Harp, 1 *Sam.* 16, 17, 18. and yet the melody of his musick could not chear up his heart.

Thirdly, He was naturally a man of a merry constitution, *David* was of a ruddy countenance, and merrily disposed, and yet all these advantages could not make him rejoyce. His sin did so trouble him and deject him, lying upon his conscience, that though he were a King, a Musician, and of a merry temper, yet all these could not make him rejoyce, neither could he rejoyce till after his sin was pardoned. So much for the sixth Conclusion.

7. That a man whose natural temper is joyous, is exposed to several evills, as lust, lightness of spirit, abundance of discourse, to company-keeping, &c. *Con.* 7.

8. Take notice, that there may be an excess in spiritual joy, as well as in worldly joy. Though you may think this conclusion a very strange one, yet it is a true one. Christians should take heed that they be not excessive in their spirituall joy as well as in their worldly sorrow; and then they are excessive, when their spirituall joy makes them inconsiderate and rash in their undertakings, when it makes them wilfull and precipitant, and neg- *Con.* 8.

lect their Callings, and live above Ordsnances, and the like; in these cases spiritual joy is immoderate, which I shall prove to you by two places of Scripture: the first is in the 12. *Acts* 12, 14, 15. *There were many gathered together praying in the house of Mary the Mother of Iohn, and as Peter knocked at the door of the Gate a Damsel came to hearken named* Rhoda; *and when she knew* Peters *voice she opened not the gate for gladness; but ran in again, and told how* Peter *stood without at the Gate*: the Damsel rejoyced so much that *Peter* was at the door, that she could not open the door, which was a sin in her, and her joy was excessive, because it made her inconsiderate, nor to open the door when *Peter* stood without knocking, *she opened not the dore for gladness*: that is one Text to prove your joy may be excessive. Another we have in *Luke* 24. 39. This was spoken here after Christs Resurrection from the dead. When Christ came and stood in the middst of his Disciples (where they were together) and shewed them his hands and his feet which were pierced, that they might believe it was he, and that he was risen from the dead, it is said, *they believed not for joy*. This was a spiritual joy, when Christ had conquered death, and hell and the grave, and was risen again from the dead, they rejoyced so much, that they could not believe it: one grace hindred and interrupted another; and therefore their joy was excessive. I speak this onely in reference to young Converts, they may have much sin mingled with their joy.

And thus I have done with these eight Conclusions: I shal now proceed to the dispatching of the Queries which will be more usefull, in the prosecution of this Doctrine, *That Christians must not onely take heed of being excessive in their sorrow for worldly crosses: but also of being excessive in their joy for worldly comforts.*

SERM. VII.

SERM. VII.

1. Cor. 7. 30, 31.

——And they that rejoyce as though they rejoyced not.

I Shall at this time briefly speak to these two things. First, I shall shew you when your worldly joy is excessive. And secondly, I shall lay you down some Rules, whereby to keep your joy within bounds.

Q. 1. When is worldly joy excessive and inordinate? and that I shall shew you in these 8. particulars.

Quest. 1. Worldly joy, when excessive in 8. particulars.

Answ.

1. Worldly joy is then excessive, when it interrupts godly sorrow for sin, when a man shall be of such a jolly and merry temper, that he cries out, hang sorrow, and cast away care; he will never be sorrowful again, or ever have any serious thoughts of sin; such a joy as this is excessive and sinfull. When one grace justles out another, when worldly joy thrusts out sorrow for sin, then it is inordinate. Thus it was with *Belshazzer*, in *Dan.* 5. 2. He spent his dayes in mirth and jollity, quaft and caroused in the Vessels of the Temple, in one day he feasted a thousand of his Lords, and was merry through wine; but what was the issue of all? you may see in the 20. verse, *His heart was lifted up, and his mind hardened in pride*: his joy was excessive, but it hardened his heart, and hindred and interrupted him from mourning for sin. Thus *Saul* called for Musick, when he should have given himself to sorrow for sin, 1 *Sam.* 16. Why now Beloved, look into your own bosoms, though God allows you to rejoyce moderately in his mercies, yet if you be so taken up with joyes and pleasures, that you are averse from sorrow and serious thoughts of heart in remembrance of your sins, then your joy is excessive.

2. Your rejoycing in worldly comforts is then excessive, when it deprives and robs you of that fellow-feeling and compassionate affections which you should have toward the sor-

ſorrows and afflictions of Gods Church and people. This you have laid down as a mark of exceſſiveneſs of joy, in *Amos* 6 4, 5, 6. *They lie upon beds of Ivory, and ſtretch themſelves upon their couches, and eat the Lambs out of the flock, and the Calves out of the midſt of the ſtall: that chant to the ſound of the violl, and invent to themſelves inſtruments of Muſick, that drink wine in bowls, and annoint themſelves with chief ointments, but they are not grieved for the afflictions of Ioſeph. Iſrael* here was wanton, and ſpent their time in pleaſures and jollity; but they were not grieved for the afflictions of *Ioſeph*: what is that? why, by the afflictions of *Ioſeph* are to be underſtood the miſeries of the Tribe of *Manaſſah*, becauſe that Tribe came from *Ioſeph*: as the 10. Tribes that were called *Ephraim*, becauſe *Ieroboam* the firſt King of the 10. Tribes, came of the poſterity of *Ephraim*: and that one Tribe enduring great afflictions, as we may read, 2 *Kings* 13. 7. under King *Ioaſh*, the nine Tribes were not mourning for them; that was their ſin, and therein their joy was exceſſive. Now Beloved, all you whoſe hearts do ſuggeſt this to you, that you live merrily in the world, and ſo ſpend your time in mirth and jollity, that it quite eats out all compaſſion and fellow-feeling in you towards the miſeries and afflictions of the Church of God; that let Religion and the cauſe of God, ſink or ſwim, and let the people of God ſtand or fall, it ſhall never trouble you, in this caſe your joy is exceſſive.

3. When your worldly joy doth damp and dull your delight in God, and in ſpiritual duties; then is your joy exceſſive, when thy delight and reliſh in the Creature is as ſweet as hony, but yet canſt take no more joy in communion with God, in performing duties to him, and receiving grace and ſpiritual mercies from him, then there is taſte in the white of an Egge; this is a ſign thy joy is exceſſive: as in *Iob* 21. 11, 12. 13, 14, 15. *Iob* ſpeaks there of the wicked, that *they ſend forth their little ones like a flock, and their Children dance, they take the Timbrel and Harp, and rejoyce at the ſound of the Organ, they ſpend their dayes in mirth, and in a moment go down into the grave*: here are jolly men indeed, they ſpend their dayes merrily; but what is the iſſue of all this? *therefore they ſay*

unto

unto God, depart from us, for we desire not the knowledge of thy wayes; what is the Almighty that we should serve him? and what profit should we have, if we pray unto him? Here you see their joy was excessive and immoderate, because it did damp their love and duty to God. All recreation should be as a whetstone to sharpen us to duty, as Physick to sharpen the stomach to relish food, not to clog and dull our appetite to spiritual things.

4. Your joy was excessive in that worldly comfort which you grieve too much in the loss and want of. A man never grieves too much in the want of any mercy, but he did rejoyce too much before in the enjoyment of it.

5. Then your joy is excessive in outward comforts, when it makes you insult and triumph over the miseries and afflictions of other men that want those comforts that you enjoy. *Judg.* 16. 20, 25. *Sampson* (you know) when he discovered wherein his great strength lay, the *Philistins* cut off his hair, and then his strength was gone, and he became as another man; and the *Philistins* took him and put out his eyes, and bound him in fetters of brass, and made him grind in the prison-house, they made him their drudge and their slave, *and the Lords of the Philistins gathered themselves together to offer sacrifice to* Dagon, *and to rejoyce, and when their hearts were merry, they called for* Sampson *to make them sport*: their immoderate joy did make them insult over this poor blind man in misery. Beloved, then is your joy excessive, when you make the afflictions of other men to be matter of your joy.

6. Your Joy is excessive when it is mingled with luxury and sensuality. Hence it is that you read so often in Scripture, of mens being *merry with wine*, in 1 *Sam.* 25. 36. and as an Author observes, the same word in the *Hebrew* that signifies to be merry, signifies to be drunk, in the 43. *Gen.* last; when mirth proceeds so far as to drunkenness and sensuality, then it is excessive. 2 Sam. 13. 28. Luke 15. 23, 24. Esth. 1.

7. When worldly joy breeds security and insensibleness of Gods judgements approching any place, then it is inordinate. Thus *Ethiopia* was called *the rejoycing City that dwelt securely, Zeph.* 2. 16. and hence it is, that in *Psal.* 2. 11. fear is ad-

adjoyned to rejoycing; *serve the Lord with fear, and rejoyce with trembling.* And hence it is that *Absalom* when he would by treachery shed the blood of *Amnon*, gave this Counsel to his Servants, *When you see Amnon merry, then fall upon him*; as knowing, that when his heart was merry, he would then be secure. And so those in *Amos* 6.3,6. *That chant to the sound of the Viol, and drink wine in Bowles*, are said to be men that *put far away the evil day*, and were secure in their pleasures: and so these in *Esay* 22.12,13. *In the day that the Lord called for weeping and mourning, and baldness, and to girding with Sackcloth, behold joy and gladness, slaying Oxen, and killing sheep, eating flesh and drinking wine; let us eat and drink, for to morrow we shall die:* they would not believe the prophet that foretold them the Judgements of God that were coming upon them; but in scoffing and jearing manner, said one to another, *let us eat and drink, for to morrow we shall die.* And so again in *Esay* 56.12. *Come ye, say they, I will feteh wine, and we will fill our selves with strong drink, and to morrow shall be as this day and much more abundant*: they feared not want nor alteration of their condition; which security of theirs declared their joy to be excessive and inordinate.

8. When men will run to worldly joyes and pleasures, to still and stifle the troubles and terrours of their consciences.

When a man shall have a conviction upon his conscience, which troubles and perplexes him for some gross evill he hath committed in his life, and shall then run to his recreations or pleasures, or get amongst jolly Company, to cast away and shake off these troubles that are upon him: this shews his joy is immoderate. And thus *Saul* did discover a jovial and sensual spirit, 1 *Sam.* 16. 15. *when an evill spirit from the Lord troubled him*, that is, when he had some guilt and terrour lying upon his Conscience, then he commanded his Servants *to seek him out a man skilful in Musick to play before him*; but he had been better to have gone to prayer upon his knees, then to call for Musick, and run to sensual delights to remove his trouble. And thus it was with those Idolaters that sacrificed their Children unto *Molech*, they had Instruments of Musick, but what to do? why, first, it was to drown

drown the cries of their Children; and secondly, to provoke them to merriment and jollity, that their Consciences might not trouble them for so cruel a murther as the sacrificing their Children. Why (now Beloved) you that can when a Sermon hath come home to you, and toucht you to the quick, and the word of God hath come with power, and wrought effectually upon you, to the discovering and convincing you of your sin; If you then run to your recreations and pleasures, to company-keeping and Stage-playes, or the like, to divert your thoughts from your sins, and remove the terrour and trouble of your conscience; This is a sign your joy is excessive and sinfull; indeed this is the way rather to increase then to quiet the checks of conscience. The *Pellican* to put out the fire, flaps it with her wings, and so instead of putting it out, kindles it the more, and burns her self; so do those that seek by worldly pleasure and jollity, to stifle the checks of conscience. And thus I have very briefly run over these 8. particulars, to shew you wherein a mans worldly joy for outward comforts is excessive.

I have onely now a second thing to run over, and then give you a short use, and so have done.

2. What Rules and directions can you prescribe us to keep our worldly joy for outward comforts within bounds. *Querie 2.*

Answ. I shall give you 3 or. 4. *Answ.*

1. Consider, that you have better things to rejoyce in, then any thing here below; thou hast better objects to transport thy soul with joy, as thy reconciliation with God, communion with Christ, the comforts of the Holy Ghost, assurance of the pardon of sin, the justification of thy person by the merits of Christ, the sanctification of thy nature by the spirit of Christ. Thou hast thy election, vocation, redemption, glorification, thou hast all these objects to provoke thy joy, and to fasten thy delight upon. Would any man rejoyce and delight himself in Counters, if he might have so many pieces of Gold in the room of them? or would any man delight to rejoyce so much in Pibbles, if he might have as many Pearls for them; or in a flint stone, that hath a Diamond? (O Beloved) you have things of more worth then any thing in

Directions for moderating our joyes in worldly comforts.

in this world to rejoyce in. There is a great deal vaster difference between the things of Heaven, the mercies of eternity, and these outward comforts here below, then there is between Brass and Gold, between Pibbles & Pearls, between the Sun and a Candle. Therefore consider, I have a God and Christ, Heaven and happiness, pardon, reconciliation, sanctification, Justification, redemption, and glorification. I have all these to fix and place my Joy upon, and therefore why should I rejoyce so much in the things of this world? The Disciples of Christ thought themselves some body, and were puffed up because they could cast out Devills, and work miracles; but saies Christ to them, *rejoyce not in that the Devills are subject to you; but rejoyce that your names are written in Heaven*, Luke 10. 20. the more any is taken with the estimation and contemplation of the Joyes of heaven, the less he will be in the valuation and admiration of comforts here on earth. The higher you stand, the less you see things below: will any rejoyce in the light of a Candle, when he sees the brightness of the Sun shining in its full strength? It is a Rule amongst Divines, that as Physicians, when a man bleeds at nose, to stop and make a diversion of the blood, will open a vein: so the way to keep your worldly Joy from being excessive, is seriously to ponder and consider what great cause you have of spiritual joy and rejoycing, and this will divert your joy from worldly objects. To turn all the affections on the right objects, is the way to keep them from being excessively bent upon the wrong; fear God, and you will not fear men; love Christ, and you will not over-love the Creature; weep for sins and corruption, and you will not mourn too much for outward crosses; rejoyce in spiritual things, and you will not joy over-much in temporalls.

2 *Rule.*

2. If you would be kept from excessive joy in outward comforts, consider, that nothing here below is worthy of your joy: the world is not worthy of a godly mans affections; and therefore saies *Amos* in *Amos* 6. 13. *why do ye rejoyce in a thing of nought?* the world is as nothing, *the fashion of this world passeth away*, it is not worthy of a Christians joy. *Acts* 25. 23. when *Agrippa* came to the court of Judicature to judge *Paul*,

Heb. 11. 38. 40.

it

it is said, he came *with great pomp*; but in the original it is, he came with a meer fancy, all the honours, and riches, and bravery of the world are but meer fancies, very unworthy of a Christians joy. Μετὰ πολλῆς φαντασίας

3. Consider, that the more you rejoyce in any outward mercy, the less you will rejoyce in the God of your mercies: the more you rejoyce in your comforts, the less you will rejoyce in the God of your comforts. And therefore excessive joy in outward comforts is no less then robbery, you deprive God of that which of right belongs to him.

4. Consider, that thou spoilest thy mercies by rejoycing too much in them, you provoke God to take away that which you so much rejoyce in. I may very fitly compare rejoycing in your mercies to a posie in your hand: Now you know, if you handle a posie gently, and smell to it now and then, it will continue fresh and fragrant a whole day together; but if you crush it in your hand, and are continually smelling to it, it will die and wither the sooner. So the more you rejoyce in the things of the world, the sooner they will forsake and leave you, whereas if you did use them gently, and joy in them moderately, and not affect them so much, you would enjoy them more, and keep them longer with you.

5. Consider, that if you rejoyce over-much in those mercies you enjoy, you will grieve and sorrow over-much in the want of those mercies when God shall take them from you. If you would live with such weaned affections from the world, that the comforts of it might be but as the Gloves to your hands, then you would easily part with them, without any great trouble; but if you love the world so dearly, and the comforts of it cleave so close to you as the skin to your flesh, you will not part with them but with a world of grief, and a world of pain and trouble. And thus I have done with the second querie, I have but a word of application, and so I shall conclude.

Applicat.

And the use that I shall make of it shall be by way of caution in four or five particulars.

Caution 1.

1. Is this so, that Christians must take heed that they do

not exceed in their worldly joy: then do so much honour to Christianity, as to let it appear, that it does bear a greater sway and authority over your affections, then any thing in the world besides. Let Christianity be so far honoured by you, as to have your love, and joy, and sorrow, and all your affections regulated by it.

Caut. 2. 2. Never be prejudiced against Religion, as if that were an enemy, or any way destructive to your worldly joy; for it doth not extirpate, but regulate your joy. It is not a weeding-hook to pluck up and root out your joy, but a Pruning-hook to moderate and rectifie your joy; oh do not therefore entertain hard thoughts of Religion.

Caut. 3. Take this caution, you that are Christians, do not disparage Religion to the world, in abridging your selves of that lawful joy and comfort that God hath given you, and his word allows you, in the mercies and blessings of this life; for a Christian to hang down the head, and pull in the lip, to have tears in his eyes and sorrow upon his heart, not to have a cheerfull look, nor a comfortable word, this disparageth and laies a scandall upon Religion; and therefore do not abridge your selves of the lawfull joy in the Creature that God allows you. I remember *Calvin* saies, that because he was such a pensive and sorrowful man, the Papists would not embrace his Religion, he being so sad and mournful.

Caut. 4. 4. Take heed likewise of too much jollity. As you must take heed of a sad disconsolateness: so you must take heed of a lightness of spirit, of too much jovialness; you must as it were cut a hair in two, neither be too sad, nor yet too joviall.

Caut. 5. 5. Take heed of ever running into worldly joy and pleasures, to expell and drive away trouble in your mind. You that use such base shifts and unlawfull means to quiet your Consciences, and to remove terrour of mind, it is the ready way, rather to trouble and disquiet, then to appease your Consciences. You that in your sorrows give your selves to mirth and pastime, and merry meetings, thinking thereby to drive them away, you do rather increase and augment them. Just like the *Pelican*, of whom it is reported, that being naturally

turally afraid of fire, the shepherds are wont to carry some Coles, and lay them by her nest, and she poor silly Creature, keeps a fluttering with her wings, thinking thereby to extinguish and put them out, but does inflame and kindle them; and by this means the fire burns both her nest and self too. So for us to go to worldly joyes and pastimes, to quench the sorrow and trouble of our minds, is the ready way rather to increase then remove our grief.

SERM. VIII.

1 Cor. 7. 30.

——*And they that buy as though they possessed not.*

WE now come to third part of the Apostles direction, in these words, *and they that buy as though they possessed not.* I shall spend onely two or three Sermons upon this third branch, and then come to the latter part of the Apostles direction, *and they that use this world as not abusing of it.* We shall begin with the first. If your livelyhood and subsistence consists in buying and selling, in turning and winding of mony, then your duty is, *to buy as if you possessed not*; whether you buy or sell, for both are included in this phrase, whatsoever you get by buying and selling, and trading in the world, you must have your hearts so weaned from what you have, as if you had got nothing at all; *they that buy*, must be *as if they possessed not*, Possess your wealth you may, but you may not be possessed by it: *rebus non me trado, sed commodo*, said *Seneca*.

And here (Beloved) being to preach in a City of trading, and to an auditory that live by buying and selling, and trafficking in the world; I shall a little enlarge my self upon this point. But before I come to handle it directly, I shall draw out such collaterall Doctrines as the words will afford. As first, from the consideration of the scope that the Apostle

aims at in bringingin of this expression, *they that buy as if they possessed not*: the Apostle had all along before in this Chapter spoken of Marriage, and the duty of people in that estate: and here he treats of trading, of buying and selling; from whence I note.

Doct. 1. 1. *That those to whom God hath given a charge and a Family, he commands them more especially to buy and sell, to be diligent in their Callings, for the maintenance of those that belong unto them,* 1 *Tim.* 5. 8. *He that provides not for his own, and especially those of his own house, hath denyed the faith, and is worse then an Infidell.*

2. From the variety of the matter the Apostle here handles, whether men are in an afflicted and sorrowful or in a prosperous and joyful condition, whether they buy or sell, or what ever their condition be, here is matter of advice for them; from whence I note, *That the Scripture is large, and reaches to the several and various Callings and conditions of men in the world.* There is not any Calling, condition, kind or sex of people in the world, but there are either general or particular directions that the word of God affords them; and therefore well might the Psalmist say, *Thy Commandements are exceeding broad, Psal.* 119. 96.

Doct. 2.

3. From the term the Apostle here useth, *they that buy*: now buying you know is a giving a valuable summe of mony for a Commodity, which the seller hath profit and advantage by: hence I may note, *that the Apostle was against the Doctrine of community, or having all things common amongst men*: the very mention of buying and selling, intimates and denotes a propriety in what a man hath. *A man hath a propriety in his Estate, or whatsoever he hath lawfully gotten*; and therefore the Doctrine of Court-parasites, who serve up Monarchy so high, as if the King may by power and force take away all that a Subject hath, is false and erroneous. This is tyranny, and not Soveraignty. And hence it was, that *Ahab*, though he were a coverous King, yet he would not take away *Naboths* Vineyard by force and violence, but would buy it of him; this therefore makes against a community, for buying and selling argues a propriety in the seller of what he hath.

Doct. 3.

4. *And*

4. *And they that buy as though they possessed not*; I observe from them further, *That a man may lawfully get wealth, and lay up an Estate by his Trade and Calling.* Doct. 4.

5. Observe further, That when a man hath gotten an Estate, and much wealth and riches by Trading, buying and selling in the world, yet they must use them with such weaned affections from them, as if they had gotten nothing at all.

I do not intend to insist particularly upon any of these points, but shall draw out two generall Doctrines from the whole bulk and body of the Text.

They that buy: the Apostle does not only prescribe Rules about marriage, and to men in a conjugall estate; but likewise about buying and selling, and negotiating in the world: from whence observe,

That Christians ought to take heed, that they do not transgress Scripture Rules in buying and selling. Doct.

2. *And they that buy as though they possessed not*; from whence observe.

That Christians ought to carry such weaned affections to what they have gotten by buying and selling, as if they possessed nothing at all. Doct.

I shall be but brief in this latter point: but shall expatiate, and be more large in the former, *That Christians should take heed that they do not transgress Scripture Rules in their buying and selling.*

And now Beloved, will you follow me a little, and lend me your attentions in the handling of this point? I shall this morning lay you down some Scripture Rules which are to be observed in buying; and in the afternoon shall give you some Scripture Rules, which you are to take heed that you do not transgress in selling.

Several Scripture Rules and Cautions concerning buying.

1. I shall spend this hour in giving you ten particular Scripture Rules, which you are to take heed that you do not transgress in your buying. As

1. If you would not transgress Scripture Rules in buying, then take heed that you do not discommend the commodities that you are about to buy, thereby to bring down the price

price of the Commodity, and so to get it cheaper, and for less then it is worth. There is a known place for this in *Prov.* 20.14 *It is naught, it is naught* (saith the buyer) *but when he is gone his way, then he boasteth.* In *Solomons* time, men were so wicked, that when they came to Market to buy any thing, the buyer would say, it is naught, it is naught, though the Commodity were very good and vendible, and the price demanded by the seller, reasonable; *but when he is gone thence boasts*, that is, he boasts of what a good penyworth he had, and what a good Bargain he had made, or the like. This then is the first caution, in buying a Commodity, do not discommend it, thereby to have it cheaper, when it is good and vendible.

2. Do not make Vows and Protestations that you will give no more for a Commodity then what you have first offered, when afterwards you must, and do give more. This is a common practice among men, to come to a Shop, and bid money for a Commodity, and the buyer to say, I will not give a peny more, and the seller not to take a farthing less; and yet both the buyer gives more, and the seller takes less, then what the one first bid, and the other first profered it for. This though frequently practised, yet cannot be justified. It is a very palpable lie, and a great sin, and therefore take heed of it, if once thy promise be past, thou art bound up, thou sinnest if thou givest a peny more.

3. Do not give counterfeit money for those Commodities you buy. It is said of *Abraham*, whose just dealing and actions are recorded to be an example and pattern to succeeding Generations, when he was to buy the field of *Machpelah* of *Ephron*, the Son of *Zohar* the *Hittite*, *Gen.*23.16. the Text saies, *he gave him for it 400 shekels of silver, currant money with the Merchant*; and therefore (beloved) you transgress Scripture Rules, in buying Commodities, if you give brass money for silver, or counterfeit Gold for right, when you know it to be so: it is no better then meer cozenage. I mention this, because there is a world of deceit now amongst us, in paying base and counterfeit money.

4. Observe this Rule, do not give for a Commodity less

then

then in your Conscience you think it is worth; it is an oppression in buying, when you seek to bring a Commodity under its due value: you ought to give for it as much as in conscience you think it is worth. And thus did *Abraham*, when he was to buy the Cave of *Machpelah* of *Ephron*, saies he, *I will give thee the worth of it in money*: and so *David* when he was to buy the threshing floor of *Ornan* the *Iebusite*, saies he, *Give me the floor, and I will give thee the full value of it*, 1 Chron. 21. 22. Gen. 23. 9.

5. Do not long defer the time of paying for those Commodities you buy upon trust, when thou hast wherewith to pay it. This Rule you have in *Prov.* 3. 27, 28. *Withhold not good from them to whom it is due, when it is in the power of thine hand to do it: say not to thy Neighbor, go and come again, and to morrow I will give thee, when thou hast it by thee:* this is spoken here in reference to buying and selling. When a man hath sold a Commodity, and is forc'd to go again and again for his money, and yet cannot get it. That this is the meaning of the phrase, appears by these words, *Withhold not good from them to whom it is due*: though this Text be referred to works of mercy, yet it hath relation likewise to Trading in the World or buying of Commodities. If you owe a man money for a Commodity you have bought of him, you ought to pay what you owe, and not let the Creditor come day after day for his money, and yet go without it, when thou hast it by thee. This makes against Banckrupts that borrow mony, take up goods, and make no conscience of paying what they owe for them: if men had but any sparks of ingenuity and good nature in them, they could never be jovial and jolly in the world, when they have not paid every man his own. *Phocion* would not feast till he had paid *Callicles* what he owed him. *Elisha* the Prophet was so conscientious in this particular, that when he made the poor Widows oyl to increase in the 2 *King.* 4. 7, he bid her sell it, and first pay her debts, and then live she and her Children upon the rest. It is laid down as a badge of a wicked man in Scripture, not to pay what a man oweth, *Psal.* 37. 21. *The wicked borroweth and payeth not again.* To borrow money, or to buy a Commodity,

modity, is all one; it is the Character of a wicked man to owe money, and not to pay it.

6. Do not engross a Commodity, my meaning is, do not buy all of a Commodity into your own hands alone, that none shall have any beside thee, that by that means you may sell it at your own rate: this is a great oppression, destructive to a Common-Wealth, and all Trading therein. You shall find the Scripture condemns this in *Prov.* 11. 26. it is spoken in reference to Corn-mongers, those that had money enough to buy great quantities of it. Saies the Text, *He that withholdeth Corne the People shall curse him; but blessing shall be upon the head of him that selleth it.* There were at that time Corn-mongers, that when Corn was cheap, would buy up all they could get, and keep it till it grew dear again, they would withhold their corn till it was dear, and then sell it. Now saies *Solomon*, he that does thus, *the People shall curse him but he that selleth it the people shall bless him:* so that it is no sin in it self to engross a Commodity, if you sell it cheap and at the ordinary rate, this is no sin; but for a man to engross a Commodity, meerly to advance and enhance the price of it, this is such an oppression that the people shall curse the man that does it. Men in this case of ingrossing, may be very well compared to the great Oak, which does so spread and dilate its branches, that no little Tree can thrive under it. So do many men so much engross Commodities, that poorer men cannot live by them, which is a gross oppression, and a great wickedness.

7. If you would not transgress Scripture Rules, do not in buying a Commodity take any advantage of the mistake or over-sight of the seller. As suppose you should come to a Shop, and there buy so many yards of Cloth, and the Shopkeeper should either give you more Cloth then is your due, or take less mony of thee then is his due, you must take no advantage against him in this particular; for if you take any thing more of him then you have bought, it is theft; or if you give him any thing less then you bargain for, it is theft. And this you have in *Gen.* 43. 12. *Iacob* when there was a Famine in the Land, he sent his Sonnes into *Egypt* to buy Corn, when they

they came there, *Ioseph* knowing his Brethren, what does he do but put the money they brought for their Corn into the mouth of their Sacks again, and sent them home; where when they found their money in their Sacks, they told their Father of it, who bid them go back again and carry him the money they brought away in their Sacks mouth, for saith he, *per adventure it was an over-sight.* Here was conscientiousness, when a man shall either give thee more then is thy due, or thou give him less then is his due, in neither of these cases must you take advantage against him, for if you do, the Lord looks upon it as no better then cozenage and deceit.

8. In buying Commodities, do not merchandize upon the Lords day. It is true, in case of urgent necessities, as for the maintenance of life, either in man or beast, it is lawful; but for buying of those things of which there is no necessity, and you may well be without them till *Munday*, in this case you sin, if you buy any thing on the Lords day, that's Market-day for heaven. *Nehem.* 10. 31. *Nehemiah* entred into an Oath, and the people with him, *that if any of the people of the Land bring ware, or any victualls on the Sabbath-day to sell, that they would not buy it of them on the Sabbath-day.* Now though some may be ready to object, and say, that this was the Jewish Sabbath here spoken of, wherein they were so strict: I answer, it is true, it was; but yet neither does the Gospel give you leave to profane the Christian Sabbath, but ought now to be kept as strictly, as it was then. And therefore Beloved, I cannot see but it is a sin for men to buy either wine, or pepper, or mustard, or any other such like trifle, that they may well be without, it must needs be unlawfull and sinful; to buy any thing that you may well be without, in that case you sin, if you buy upon the Lords day; and therefore let me intreat you, rather to want such trivial things, then to transgress Scripture Rules, in buying of them upon this day.

9. Do not in buying of a Commodity, work upon the necessities of a poor man that hath need of money, to make him sell it at such low terms, as he cannot live by it; this is a very great sin and oppression. Many times rich men do work upon the necessities of the poor; for they must sell off their Com-

modities, it may be to buy bread, or more materialls to set themselves at work upon: now they will not buy their Commodities, unless they may have it cheaper then they can afford it; this is a great oppression: therefore in *Levit.* 25. 14. it is said, *if thou sellest ought to thy Neighbour, or buyest ought of thy Neighbour, ye shall not oppress one another.* There is an oppression in buying as well as in selling, when a man does work upon the poverty of a poor man, and will make him sell cheaper then he can afford it, or else will not buy of him at all. O Beloved, how few are there in the world, that are consciencious in their buying in these regards!

10. If you would not transgress Scripture Rules in buying, then take heed that ye do not buy those things that are not fit and allowable to be bought and sold: as first, do not buy spiritual things, as the gifts of the Holy Ghost, Church-livings, &c. for these are not things to be bought. This is call'd *Simony.* Act. 8. 20. When *Simon Magus* would have bought the gift of the Holy Ghost, *thy mony perish with thee,* said Peter, *because thou hast thought that the gift of God may be purchased with money.* 2. Do not buy stolen goods, they are not meet to be bought: If thou knowest that the goods which are to be sold, are stolen goods, they are not to be bought; but rather to be restored. I am afraid that this is a sin that many men do not make conscience of in this City: as we use to say, the receiver is as bad as the Thief; so let me tell you the buyer is as bad as the Thief likewise.

3. Do not buy Monuments nor reliques of Idolatry, as Crosses, Beads, Crucifixes, Images, and the like, these ought not to be bought.

4. Do not buy men for slaves: this is that which is reproved *Amos* 8. 6. *That we may buy the poor for silver, and the needy for a pair of shooes.* So in *Deut.* 27. 7. *If a man be found stealing of any of his Brethren of the Children of Israel, and maketh merchandise of him, or selleth him, then that thief shall die*: thou must not steal a man and sell him.

And thus you see I have gone over very briefly these ten particulars. And O Beloved, let me tell you, the fear of my heart is, that there are few of you that keep within bounds

in

in these particulars; but in one or other of them you have transgressed in your buyings.

Use 1. I shall only now make a short use of what hath been said, and so have done. First, then by way of exhortation, in the fear of God, all you that buy and sell, and trade in the world, take heed of these Rocks, split not your souls upon them. I shall shew you in the afternoon, what you get by unjust practices, and therefore avoid such courses, and let me exhort you in buying Commodities, amongst all your buyings in the world, let me intreat you to buy that which *Solomon* bids you buy, namely, to *buy the truth and sell it not*, and that which Christ counsels you to buy, *come buy of me gold that ye may be rich, and white Rayment that you may be clothed*; and buy that which the good Merchant sold all that he had to purchase, namely, the Pearl in the field. So do you sell all you have to buy this Pearl of great price the Lord Jesus: but do not mistake me, when I bid you buy spiritual things, do not think, they are to be purchased with money; but I would have you labour and endeavour after them, *Esa.* 55. 1. *Ho every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat, yea come buy wine and milk, without money, and without price*: these are not to be bought with money, but by labours and endeavours, and earnest prayers unto God for them: you must give the rags of your sin and corruption, for this white raiment of Christs righteousness. Oh let not the Market-dayes of your souls slip over without buying some think for your souls good: buy the truth and sel it not, buy the Pearl of grace, look after spiritual things, do not think the things of the world to be worth so much, and grace and Christ, Heaven and happiness, and glory, worth nothing. There is nothing here below but we may give too much for, we may buy gold too dear; but we can never buy Christ and grace too dear, we can never give too much for them; one hours enjoyment of Christ will infinitely recompence all the troubles, and miseries, and losses we undergoe for him here; and therefore Beloved, do not spend so much time, and take so much pains for these transitory things here below: these complemental and circumstantial pieces

Prov. 23. 23. Rev. 3. 18.

Mat. 13. 44.

of felicity, and spend so little time, and take so little pains after those professions, and essential points of happiness, the getting an interest in Christ, in his righteousness, merits, and satisfaction. *Diogenes* taxed the folly of men in his time, *quod res pretiosas minimo emerent, venderentque vilissimas plurimo:* they valued the most precious things little, and the most vile at a great rate. Woe to those that shop Religions Trade. *Luke* 11. 52. *That take away the key of knowledge, neither entring in themselves, nor suffering those that would.*

2. If this be so, that we ought not to transgress Scripture Rules, in buying Commodities, then let this be matter of humiliation to any of you that the word of God hath met with this day. O Beloved, go home and humble your souls before God, and bless his name, that the word hath found out your transgressions: Beloved, go home and do no more so wickedly: if you have in any of these particulars transgressed Scripture Rules, go home and acknowledge your sins unto the Lord, and reform your lives, lest the Lord breath a curse upon what you have gotten, and say of your tradings, as he did of those in *Ezek.* 28. 18. *Thou hast defiled thy sanctuaries by the multitude of thine iniquities, and by the iniquity of thy traffique: therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee*; lest the Lord say, when thou hast gotten so many baggs in thy chest, and so much wares in thy shop, that these are but the fruit of thy sins, and the price of thy soul, and that thou shalt have death and damnation into the bargain.

SERM. IX.

SERM. IX.

1 Cor. 7. 30.

——*And they that buy as though they poſſeſſed not.*

I Come now to the other particular, that you take heed you do not tranſgreſs Scripture Rules in ſelling Commodities. And as the Scripture is very large in laying down Rules concerning buying: ſo likewiſe it is not wanting in laying down Rules and directions in reference to the ſelling of Commodities; I ſhall name to you nine or ten of them.

Scripture Rules concerning ſelling Commodities.

1. If you would not tranſgreſs Scripture Rules, do not needleſſy multiply words in ſelling a Commodity. The Scripture is large in this particular. As *Gen.* 23. 15. when *Abraham* was to buy the Cave of *Machpelah* of *Ephron*, there was but one word between them, *Ephron* ſaid it was worth ſo much, and *Abraham* preſently gave it him. So *Zach.* 11. 12. *If you think good*, ſays God, *give me my price, and if not, forbear.* Multiplicity of words is needleſs. *In a multitude of words*, ſaith *Solomon*, *there is ſin.* As in ordinary diſcourſe, ſo in commerce, in a multitude of words is ſin. I do not ſpeak this as if I would have men ſtupid and blockiſh in a ſhop; but they ſhould not be laviſh and frolick, and frothy in their ſpeeches.

Prov. 14. 19.

2. Do not multiply words in commending and overpraiſing your Commodity, when you know in your conſcience, that there is a flaw or a fault in it: this is a vicious carriage in a ſeller, when he uſes abundance of fine words to ſet off a bad Commodity. As it is a ſin in the buyer, to ſay it is naught, it is naught, ſo in the ſeller, to ſay it is good, it is good, when it is not ſo.

3. Sell not your Commodities by falſe weights or meaſures; do not keep a deceitful ballance, or a deceitful meaſure. *Amos* 5. There the Lord reproves thoſe *that ſet forth wheat, making the Ephah ſmall, and the ſhekel great, and falſi-*

falsifying the ballances by deceit. So in *Prov.* 10. 20. *Divers weights and divers measures, both of them are alike abomination to the Lord,* that is, the Lord hates and abhorrs those men that use, and sell by those weights and measures that are not good; and therefore the Lord gave a special Law to all that did follow trading in *Israel*, in *Deut.* 25. 15, 16. that they should use no deceit in their weights and measures, in the 13. and 14. verses, *Thou shalt not have in thy bag divers weights, a great and a small; thou shalt not have in thy house divers measures, a great and a small; but thou shalt have a perfect and a just weight, a perfect and a just measure shalt thou have, that thy days may be lengthned in the Land which the Lord thy God giveth thee; for all that do such things, and all that do unrighteously are an abomination unto the Lord thy God*: which is not to be understood of divers sorts of weights, as pounds, ounces, ells, yards, *&c.* or of many of the same sort, if of the just size; but of divers weights of the same sort of an unjust and unequal size. And therefore beloved, take heed of unjust and false weights or measures: *Mich.* 6. 10. saies God there, *Are there yet the Treasurers of wickedness in the house of the wicked?* (money that is gotten by unjust weights and measures, are called the treasures of wickedness) *and the scant measure that is abominable.*

4. You are to make conscience, not only that you do not speak falsly, but also that you do not speak equivocally. It is an observation that one hath upon these words, *Let no man defraud his Brother*; says he, many Tradesmen, though they will not lie, yet they will equivocate. Many men to put off a Commodity, will have a partner, or some friend or other to bid them money for it, and then the next Customer they have for it, they will tell him that but even now such a man offered so much for it, to draw the buyer to give so much; and then they will say it cost me so much, when it may be, they had Commodities of a higher price, and greater value amongst them at the same rate, and perhaps they have a great deal of time allowed them for the payment, whereas the buyer pays ready mony; and many such like equivocations to deceive the world withall.

5. Do

5. Do not in selling a Commodity, work upon the ignorance or simplicity of the man that comes to buy that Commodity of thee. If thou perceive that he is unskilful, rather use him the better then the worse, *Zeph.* 1.9. God threatneth *to punish the young men that leap upon the threshold, and fill their Masters houses with violence and deceit*: and so in 1 *Thes.* 4.6. saies the Apostle, *let no man go beyond, or defraud his Brother in any matter, for the Lord is the avenger of all such.* So in 2 *Pet.* 2. 3. the Apostle speaking there of corrupt teachers, sayes he, *through covetousnes shall they with fained words make merchandise of you*: thus do false Tradesmen in their Shops. It is a great sin for a man to work upon the ignorance of the bayer thereby to advance the price of a commodity.

6. Take heed you do not embase a commodity from its primitive and original goodness and excellency, that so you may get the more by it. This the Scripture condemns in *Amos* 8.6. *They sell the refuse of the wheat.* The Corn-mongers would pick out the best grains and then sell the refuse, which God reproves and condemns them for. And this the Prophet alludes to in *Esa.* 1.22. *Thy silver is become dross, thy wine mixt with water*; they mingled wine with water, and dross with silver: the Scripture condemns the debasing a commodity from its primitive goodness, and yet to sell it at the full price and value of the best.

7. Be not amongst the first that shall raise the Market, and enhance the price of a commodity. This I hinted in the morning to be a very great miscarriage. In *Prov.* 11.26. *He that withholdeth Corn the people shall curse him; but he that selleth it the people shall bless him.* It is a great oppression in a Commonwealth, for men to raise the price of corn, or any other commodity, when there is no necessity of it. Neh. 5. 2, 3.

8. Be not so eager and intent in selling your commodities, as not to content your selves to trade upon the six dayes of the week, but you must sell upon the Sabbath day too. Be not like those in *Amos* 8.5. that say, *When will the new Moons be gone, that we may sell corn; and the Sabbath, that we may set forth wheat?* These greedy covetous muck-worms were so bent upon their gains, that the six days of the week were not enough

enough for them, but they would sell upon the Sabbath too, *Neh.* 13. 21. this is that which *Nehemiah* was so careful to reform, when the Merchants came into *Ierusalem* to sell their commodities on the Sabbath day, he *testified against them, and contested with the Nobles of Iuda, and said unto them, what evil thing is this that you do, and profane the Sabbath day?* and he told the Merchants and sellers of all kind of wares, that if they did so again, he would lay hands upon them: so that from that time forth they came no more on the Sabbath. This condemns your common tipling-houses, and small retail trades, that make nothing of sell ing smal trifling things upon this day, which is a great sin.

9. When your cozenage and unjust dealings in your sellings are found out and discovered, do not justifie your selves in your deceit. Many men, if you come and tell them that they sell dearer then others, they will not be perswaded to it, or if you tell them the commodity you bought of them is not good, they will say it is as good as can be afforded of the price, like those in *Hosea* 12. 7. *Ephraim is a Merchant, the ballances of deceit are in his hand, he loveth to oppress, yet he saies, I am become rich, I have found me out substance, and in all my labours they shall find no iniquity in me, that were sin.* Though the ballances of deceit were in his hand, yet saies he, none can accuse me of sin or iniquity in my dealings.

10. Do not sell those commodities that are not vendible, nor fit to be sold. As first,

1. Spiritual things they are not to be sold; *Simon Magus* when he would have purchased the gift of the Holy Ghost with money, saies the Apostle, go thy way, and *thy money perish with thee.*

2. And so monuments of Idolatry, Crucifixes, Images, Beads, Conjuring Books, and the like, these are not fit to be sold; *Act.* 19. *Many of them that used curious arts, came and brought their books and burnt them, and the price of them was valued to be* 50000. *pieces of silver.* These books here spoken of were Conjuring-books, and though they were of so great value, yet they would not sell them but burn them.

3 Do not sell men for slaves. *Deut.* 24. 7. *If a man be found stealing*

stealing any of his Brethren the Children of Israel, and maketh merchandise of him, or selleth him, then that thief shall die, and you shall put away evil from you.

4. And again, you must not sell your self, as *Ahab* did, to work wickedness; and thus witches sell themselves to the Devill, to be his Servants; and thus do all licentious and loose livers. Remember Beloved, *you are not your own, but are bought with a price*, even with the precious blood of Jesus Christ, *and therefore you must glorifie God in your souls and bodies that are his.*

5. You must not sell stollen goods, these are not saleable: as men should not buy, so neither should they sell stollen goods.

And 6. You must not sell any thing that cannot be made use of without sin, as stuff to paint faces with, and such like: It is true, a man may sell those things that accidentally may be sinfull in the using of them; but we must not sel such things as are onely for sinful uses.

And thus I have done with these ten particulars, wherein you must not transgress Scripture Rules in selling.

I shall now handle some cases of conscience touching trading, and commerce in the world.

Cases of Conscience concerning buying and selling.

As first, the buyer may say, How shall I know when I buy a Commodity too cheap? and the seller may say, How shall I know when I sell a Commodity too dear?

I answer, that though it is true, the Scripture is not express, how much you should get, whether a penny, or two pence, or 3. or 4. more or less, in a shilling: yet your gains ought to be no more then what is ordinarily gotten in such Commodities by men of your own Trade: as the Market goes, and as ordinarily things are valued in the place where you dwell, those rates you ought to take.

2. Sell as those men do that are most conscientious in their waies, as far as they go you may go.

Obj. But may not a man in some cases sell a Commodity for more then it is worth?

Answ. In some extraordinary cases it is lawfull: as first, in this case, as suppose a man hath a quantity of goods by him, and

In what cases a man may take more for a Commodity then it is worth.

God by his providence orders it so, that that place where he dwells be besieged, so that those Commodities are very scarce, in this case he may warrantably advance his price: thus it was in the Siege of *Samaria*; an Asses head, and Doves dung were sold for a great price, whereas before they were worth nothing; but when the occasion is removed, the Commodity must fall to its former price again.

2 King. 6. 25.

2. If a man be solliciter and importun'd to sell a commodity which he is unwilling to part withal, and cannot well spare without damage to himself; yet being overcome with importunity, is content to let his neighbour have it, in that case he may take more for it then it is worth; but in a usual and ordinary way of Trade, it is a sin to take more then is the common custom of the place to give.

Case. 2. *Answ.*

3. Whether if a man sells a Commodity for time, is he bound to sell it as cheap as if he sold it for ready mony.

Whether it be lawful to sell dearer for time, then for ready money.

Mr. *Perkins* in his first Volume upon the eighth Commandement determines the case, and conceives it to be a sin to sell dearer for time, then for ready money; but certainly this opinion is not consistent with the Rules of reason, and therefore I shall give you my judgement in this particular.

1. Then I conceive it no breach of equity in trading, to take the more for a commodity, if the man that buyes it requires time for the payment of it, then if he paid ready mony; and my reason is this, because the parting with a Commodity without money, is a damage and hindrance to the seller; and therefore he may lawfully take more, as in *Lev.* 25. 14, 15. saies God there *if thou bayest ought of thy Neighbour, or sellest ought to thy Neighbour, you shal not oppress one another but according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it.* The case here is the same, if you sell your commodity for a term of yeats, before you have your money, you may sell it for the more, and if for ready money, you ought to take the less for it. *Ahab* would not take away *Naboths* Vineyard from him; but saies he, *if thou wilt let me have it, I will either give thee the worth of it in money, or else a better Vineyard for it.* Mark here, if he had taken

1 King. 21. 2.

ready

ready mony, he ſhould have had but the worth of it; but if he would not take money, he was to have a better thing, a better Vineyard for it. So that I cannot ſee any thing in Scripture, whereby this is inconſiſtent with the Rules of equity, for a man to take a little more for a commodity then it is worth, becauſe he hath not money in hand for it. But yet you muſt not work upon a poor mans neceſſity in this caſe; and you muſt be ſure, never to take more then what your damage amounts to by the forbearance of your money ſo long.

Q. 3. If a man hath ſold a commodity, and the buyer be not able to pay him in money, whether may the ſeller in that caſe lawfully take a pawn or a pledge to ſecure the debt?

3 *Caſe*, Whether a man may take a pawn or pledge to ſecure his debt.

Anſw. God does allow a man to take a pledge in ſuch a caſe to ſecure his debt, as in *Deut.* 24. 10, 11, 12. *When thou doſt lend thy Brother any thing, thou ſhalt not go into the houſe to fetch his pledge; but the man to whom thou doſt lend, ſhall bring out the pledge unto thee.* It is lawfull for a man to take a pledge; but he muſt not go into the mans houſe to take it himſelf, but his debtor muſt bring it out to him, that which he can beſt ſpare, till he can make payment of the money: but yet the Lord does forbid the taking of a mans apparel for a pledge, or the nether Milſtone; if a poor man hath no more Clothes but what he hath upon his back, it is cruelty to take them, or to take a Milſtone, or any thing whereby the man gets his living, this is a ſin; but he muſt take that which his debtor can beſt ſpare till he pay the money: ſo that pledges are lawfull to be taken by the Creditor, in caſe the man is able to ſpare it without any prejudice to his life or liveylhood.

Prov. 20. 16. 27. 13.

Deut. 24. 6. Exo. 22. 26. Job 22. 5, 6.

If a man hath ſold a Commodity, and his debtor make no conſcience of paying him for it, whether in ſuch a caſe is it lawful to arreſt that man for his money, and go to law with him?

Caſe. 4. Whether it be lawful to arreſt and go to law with a man for money that is owing him.

Anſw. If a man be unable to pay what he ows, and is thus diſinabled, not through his own neglect or ill husbandry, but by the hand of God; if the man hath been laborious and induſtrious in his Calling, and yet through the providence of God is fallen to decay, and declined in his eſtate, it is inconſiſtent with equity to be rigorous with ſuch a man, or throw

him into prison for this money; but if a man hath spent his Estate prodigally, or in case he be able to pay his debts, and yet will not, then it is lawful for a man to arrest, and cast such a man into prison, and use the best means he can to procure it. But where nothing is to be had, there must be a forbearance of the debt, like the Creditor that Christ speaks of, *Luke* 7. 42. *who had two debtors, the one owed him five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both.* If a man be brought to decay in his Estate by the hand of God, and is not able to bring the year about, or to pay any of his debts, it is cruelty to be extreme with such a man, or throw him into prison when he is unable to pay: but if a man be idle and does not follow his Calling, or hath spent his Estate by prodigality, and Company-keeping, or the like; or if he have a concealed Estate, and be able to pay, and will not, in such cases as these, it is lawfull to arrest or imprison, or take any other lawfull course to regain his debt; for if God requires and commands that men should pay their debts, certainly he does allow that men should take any lawful course to recover what is due to them, when they can get it by fair means: but God doth command men to pay their debts, *Rom.* 13. 8. saies the Apostle, *owe nothing to any man*; and therefore it is lawfull for a man to use means to recover what is due to him.

Mat. 5. 25.

Levit. 25. 35.

2. King. 4. 7.

Use.

And thus I have done with the Doctrinal part of this point. The use that I shall make of all that hath been said concerning you that are Tradesmen in the world, shall be only by way of caution, to take off a misconceit that is fastned in the minds of many of you, that if you do conform your selves to Scripture-Rules, and do not now and then deal indirectly in your Trades, you shall never get an Estate, and grow rich: it is a common Proverb amongst some men, *that plain dealing is good, but he that useth it shall die a Beggar*; which is a most false and diabolicall speech; for plain dealing and conscientiousness in a mans actions is the ready way to be rich, *Prov.* 10. *The blessing of the Lord makes rich, and he addeth no sorrow with it*: but the great Estates of wicked men are purchased and possessed with a great deal of trouble and vexation, and accusations

accuſations of conſcience; and many a man may look back upon his thouſands that he hath gotten in a few years, and ſay of theſe riches, that they are but the fruit of his cozenage and ſin, and the price of his ſoul. And therefore Beloved, I beſeech you in the fear of God, take heed of oppreſſion and deceit in your tradings: do not ſay plain dealing will make you die a beggar; for it is the only way to be rich: let the word of God be your Rule in all your actions, that having his bleſſing upon your endeavours, you may purchaſe an eſtate, and have no ſorrow added to it.

SERM. X.

1 Cor. 7. 30.

——*And they that buy as though they poſſeſſed not.*

THere is yet one point more, that this clauſe (*and they that buy as though they poſſeſſed not*) will afford, which is this.

Doct. *That the poſſeſſing and laying up an Eſtate by trading, is not diſallowed by God.*

An Eſtate and poſſeſſion in the world is allowed by God, and therefore in old time, the beſt men were likewiſe the richeſt men, as *Abraham*, and *Iacob*, and *David*, *&c.* But I am unwilling to inſiſt upon ſo general a Doctrine, and had rather handle the words more particularly. *And they that buy as though they poſſeſſed not*, that is, when a man has gotten an Eſtate by buying and ſelling, he ſhould carry ſuch an indifferent affection towards it, as if he had gotten nothing at all; from whence note this Doctrine.

Doct. *That Chriſtians ſhould take a great deal of heed that they do not place an immoderate affection upon the Eſtates and poſſeſſions they have got by buying and ſelling.* And they that buy as though they poſſeſſed not; In *Pſal.* 62. 10. ſaies *David*, *If riches increaſe ſet not your hearts upon them.* Many men do not onely poſſeſs wealth, but their wealth poſſeſſeth them, and takes

takes up all their time and strength, and thoughts, and their hearts too; you may possess wealth, but wealth must not possess you: *If your riches do increase, yet you must not set your hearts upon them.* *Iob* clears himself in this case, *Iob.* 25. 31. saies he, *If I rejoyced because my wealth was great, and because my hand had gotten much, let God do so and so to me.*

In the prosecution of this Doctrine, I shall handle these two Queries.

Querie 1. *Qu.* When do Christians place an excessive or immoderate affection upon the Estates and possessions they have gotten by their Trades?

Querie 2. 2. Why Christians should be so careful, that they do not place an immoderate affection upon the riches and wealth that they have gotten?

First, When may Christians be said to place an immoderate affection upon their possessions?

Answ. *Answ.* I shall give it you in these 5. or 6. Demonstrations. As.

Affections to the world when excessive. 1. You then place an excessive affection upon your Estate in the world, when your earnest endeavours and pursuit after worldly wealth does take you off from all serious endeavours after spiritual things. And thus it was immoderate in those Tradesmen mentioned in *Mat.* 22. 5. that when *a great King had invited them to a marriage feast, and sent forth his Servants to tell those that were bidden, that all things were ready and prepared for them, they made light of it, and went their wayes, one to his Farme, another to his Merchandise,* and would not come: when men are so bent upon their gain, and have their hearts so taken up with the world, that they are quite taken off from all spiritual duties; when it is with them as with the young man in the Gospel, that when Christ told him, that *if he would be perfect, he must sell all he had, and give it to the poor, he went away sorrowful; for he had great possessions*: this is a sign their hearts are too much glewed to the things of the world. *Luke* 10. 42. when *Martha was cumbred about many things* of the world, though these were expressions of her love to Christ, yet because she did neglect giving attendance in hearing Christs voice, he told her,

Mat. 13. 22. Mat. 19. 22.

that

that she was troubled about many things; but one thing was necessary, and Mary *had chosen the better part that should not be taken from her.* When your following Trades takes you off, that you never read the word, or pray in your Families or Closet, then is your affection to the world immoderate.

2. When your tradings and affairs in the world do so take up your hearts, that you cannot take that ordinary refreshment and comfort that God allows you in the blessings you enjoy, then you place inordinate affections upon the things of the world. *Eccles.* 5. 12. *The sleep of a labouring man is sweet; but the abundance of the rich will not suffer him to sleep.* When men are so possessed and taken up with the affairs of the world, that either for care of getting, fear of losing, or hopes of increasing, they cannot eat their bread in due season, nor take their natural rest and sleep: this is a sign their hearts are too much glewed to the world. *Eccles.* 2. 26. *God giveth to a man that is good in his sight, wisdom and knowledge, and joy; but to the sinner he giveth travel, to gather and heap up riches:* he gives him disquietness, vexation, and trouble of mind. The *Psalmist* sets out a covetous man by a lively comparison, in *Psal.* 59. 14, 15. he compares him to a Dog that is hungry, that *at the evening returns and makes a noyse, and goes round about the City, and wanders up and down for meat, and grudges if he be not satisfied.* It is reported of the Dog, that when he is hungry, he hath a most enraged appetite; now saies he, *let him run up and down like a dog, and make a noise,* for want of meat.

3. You are excessive in placing your affections upon your riches, when what you possess in the world fills you with security and sensuality. What saies the rich man in the Gospel; *I have goods laid up for many years,* there is his security? *soul take thy ease, eat, drink and be merry,* there is his sensuality. As 'tis spoken of the inhabitants of *Hazor*, *Ier.* 49. 31. *Go* (saith God to the *Babylonians*) *to the wealthy Nation that dwells without care.* In *Prov.* 18. 15. saies *Solomon, the rich mans wealth is his strong City, and as an high wall in his own conceit.* And thus did riches make *David* secure, *Ps.* 30. 6. *In my prosperity I said, I shal never be moved:* then are your affections

fections to the things of the world excessive, when it breeds in you security and sensuality.

4. When your wealth proves serviceable and instrumental to your lusts, and is a fewel to your corruptions, then is your love to it inordinate; as in *Prov.* 10. 16. *The labour of the righteous tendeth to life, but the revenues of the wicked tend to sin.*

1. When you make your wealth and riches fewel to feed your pride, as in *Ezek.* 28. 5. *By thy great wisdom, and by thy traffick hast thou increased thy riches, and thy heart is lifted up because of thy riches,* said God to the Prince of *Tyre.* If God gives you wealth, and as you grow high and rich in the world, you grow proud in heart too; this is a sign you are immoderate in your affections to the world; and hence it is, that the Apostle in 1 *Tim.* 6. 17. *chargeth those that be rich in the world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.*

2. When your wealth breeds uncompassionateness in you, and makes you despise and contemn the poor, *Iam.* 2. 3. 'Twas the rich man in the Gospel that let poor *Lazarus* lie at his Gate, and gave him nothing, *Luke* 16. 2. *He that hath this worlds good, and seeth his Brother have need, and shutteth up the bowels of his compassion from him, how dwelleth the love of God in him?* saith the Apostle, 1 *John* 3. 17.

3. When you do, as in *Prov.* 10. 15. make your wealth your confidence, then are your affections immoderate to the things of the world, then you will part with nothing to pious and Christian uses, either for the furtherance of Gods glory and worship, or for the good of man, 1 *John* 3. 17.

4. Then are your affections excessive upon the things of the world, when you are so insatiable and eager after riches, that you never think you have enough. When men *enlarge their desires like hell,* and are like the grave that will never be satisfied; when you are like those spoken of in *Esay* 56. 11. *that were greedy Doggs that could never have enough*; such men are slaves to their wealth, and their riches possesseth them more then they it. Beloved, when you are thus eager in your pursuit of riches, and so restless in your desires after the

Eccles. 5. 10.

the things of the world, this shews that your affections are too much set upon them. And thus I have done with the first question, and have shewed you when peoples affections towards their Estates and possessions may be said to be excessive. We come now to the second Question, which is this, Why should Christians be so carefull, that they do not place an immoderate affection upon their wealth and possessions in the world? *Quest.*

I answer, first, because of the uncertainty and instability of all earthly comforts, all the glory of the world is called but a fashion, they are things only in shew & appearance, not in reality: the world is not only a bundle of vanities, and so not worth any thing; but these are also liable to a great deal of uncertainty and inconstancy, and therefore we should not set our affections too much upon them; either the world will leave you, or else you must leave it. It may be your Estate will die and decay before you die; *for riches* (as *Solomon* saies) *take unto them wings, and fly away from you*; which he useth a an Argument to take off mens affections from the world. Beloved, could you carry your wealth with you, when you go hence, and keep it to eternity, then indeed your earnest and unwearied endeavours after it were excusable; but seeing you must leave all behind you when you die, *naked came you into the world, and naked shall you return*, you shall carry nothing with you, therefore do not set your hearts too much upon them. In *Ps.* 49. 12. saies the Psalmist, *Man being in honour abideth not; men heap up riches, but know not who shall enjoy them.* In Eccles. 2. 18. *He leaves it unto the man that shall be after him.* *Answ.* Prov. 23. 5. Psal. 39. Psal. 49. 10.

2. Another reason is, because you know not what they shall be that shall enjoy what you labour for; you may take a great deal of pains in gathering and heaping up wealth, and yet leave it to them that will neither love you, nor thank you for it. Now shall I toil and moil in the world, and hazard my soul to get riches, when I may leave my Estate to I know not whom, that it may be, will neither love me, nor thank me for it, nor yet honestly nor charitably imploy it? *Eccles.* 2. 19. *I hated all the labour that I had taken under the Sun, because I* *Reason* 2.

should leave it to the man that shall be after me, and who knoweth whether he shall be a wise man or a fool? Shall I rise up early and go to bed late, and eat the bread of carefulness, and take so much pains to get an Estate, when I do not know whether a wise man or a fool may enjoy it? You that are such covetous muck-worms, as spend all your strength and time in getting riches, and heaping up wealth carkingly and eagerly; yet thou dost not know whether he that shall rule over all thy labour, shall be a wise man or a fool, a good man or a bad, a friend or a stranger, whether he shall imploy it well or ill.

3. Do not place your affection excessively upon the world, because you have better things pertaining to another world, that you should place your affections upon, you have true, lasting and durable riches to rejoyce in, as reconciliation with *God*, communion with *Christ*, the comforts of the Holy Ghost, justification of your persons, sanctification of your natures, acception of your services, &c. you have all these to rejoyce in, and therefore why will you be so much in love with Pebbles, when you may have Pearls in the room of them; with Counters of Brass, when you may have peeces of Gold?

4. Another reason is this, because if you do place your affections too immoderately upon the things of the world, when you come to part with them, and it pleaseth God to take them away from you, the loss of them will be the more grievous and vexatious to you. When the Lord comes to lay you upon the Dunghill (like *Iob*) and strips you of all your comforts, riches, possessions, Children and friends in one day; how bitter and grievous will this be to you? If your hearts be cemented and glewed to the world, and the things thereof sit as close to you as the skin upon your flesh, you will not part with them but with a great deal of trouble and difficulty; but if you live with weaned affections to the world, and the comforts of this life are but as the Gloves to your hands, which you may easily pull off without any pain; Then when God calls for any of your comforts, or strips you of all of them, you will be willing to part with them, and say

say with *Iob, the Lord gave, and the Lord takes, blessed be his name for all.* Otherwise it will be a great misery and a sad affliction to thee, to be strip of those possessions that have taken full possession of thy heart. Job 1. 21.

And thus I have done with the Doctrinal part of this part of the Text, *and they that buy as though they possessed not.* Use.

We come now to the application; and the use that I shall make of this, shall be directed to three sorts of people.

Is it so that Christians ought to take heed, that they do not place immoderate affections upon the riches and possessions they get in the world? then I have something to say

First, to those that do buy and sell, and trade in the world, and take a great deal of pains, and yet God doth not bless their endeavours with any increase; they buy, but possess nothing; they labour and toil in the world, but get nothing.

Secondly, to those that buy and sell, and possess riches in the world, but do it by dishonest gain.

Thirdly, to those that buy and sell, and get great Estates, and do it lawfully, and by honest and commendable courses. I shall spend two Sermons in speaking to these three sorts of people, and shall now begin with the first.

1. To you that buy and sell, and are industrious in your Callings in the world, and yet God doth not bless you with any increase; you buy, but possess nothing, and can hardly bring the year about with all your pains, and labour and sweat, and toyl in the world, your cannot advance your Estate, nor get any thing at the years end: to such as you are I have two things to say.

First, something by way of Counsell.

Secondly, something by way of comfort.

1. By way of Counsel; I would have you first to look about you, and seriously to consider, whether your povertie be not of your own procuring, whether it be not your own fault that you do not grow rich, and thrive in the world. Beloved, there are many wayes wherein men may follow a Calling, and yet not get riches. As, Advice to such as take pains in the world, and yet are scarce able to get a subsistance.

1. Doth not your povertie proceed from your own indiscretion in managing your Calling. in *Psal.* 112. 5. *A wise man will*

will guide his affairs with discretion: so in *Ezek.* 28. 4. *With thy wisdom and with thy understanding thou hast gotten thee riches*; there is a great deal of wisdom and judgement required in the managing of a Trade, which it may be thou wanteſt, and ſo by thy indiſcretion in buying and ſelling, and truſting out thy Commodities, thou keepeſt thy ſelf behind hand in the world.

2. It may be though you follow your calling, yet you are idle and ſlothful, do not follow your Trade cloſely. Now ſaies *Solomon Prov.* 6. 9. *To a ſlothful man poverty comes as one that travelleth, and want as an armed man.*

3. It may be you are a Company-keeper, and what you get by your Trade you ſpend in the Ale-houſe, what you get one way you ſpend another. *Prov.* 28. 19. *He that followeth after vain perſons ſhall have poverty enough.* It may be you ſpend your Eſtate in riot and exceſs, *Prov.* 23. 21. *The drunkard and the glutton ſhall come to poverty, and drowſineſs ſhall clothe a man with rags.*

4. It may be thou doſt follow a Calling, and get a great deal of money, and yet art a niggard, and a cloſe-fiſted man, that wilt not pitty and relieve the neceſſities of the poor; and this is the way to make thee a beggar. In *Prov.* 11. 24. ſaies *Solomon*, *There is that ſcattereth, and yet increaſeth*: that man that gives when no eye ſees him, or ear hears him, he that diſtributes to the poor ſhall increaſe his ſtore; but (ſaies he) *there is that withholdeth*, (that is, withholdeth from the poor) *and that tends to poverty*: when God ſees that thou doſt improve thy talent, and imploy what thou haſt to his glory, he will give thee more; but if not, he will take away what thou haſt, and give it to others that ſhall make better uſe of it.

2. You that buy and ſell and yet get nothing, take this advice; do not grudge at, nor envie the wealth and proſperity that other men have and enjoy in the world. *Pſal.* 37. 7. ſaies *David*, *Fret not thy ſelf becauſe of him that proſpereth in his way*. *David* himſelf ſlipt into this fault almoſt, *Pſal.* 73. 2, 3. and *Ieremy* reaſons with God about it, *Ierem.* 12. 1. The riches and poſſeſſions of wicked men is is their portion, and all they are like to have, and therefore do not envie them,

but

but rather pitty them, because their riches will be their ruine, and they are but like unto Oxen fatted for the slaughter. Will it grieve thee that thou goest on foot, when another rides to the place of execution?

3. You that can get nothing here below, do you labour to lay up a treasure in Heaven: if you cannot get riches here, labour to get grace here. If you cannot get gold, yet buy the Gold that God speaks of in *Rev.* 3. 18. *I counsel thee*, saies he, *to buy of me gold tried in the fire, that thou mayest be rich.* If you cannot get goods, get grace; if you cannot get wealth, get Christ; if you cannot get earth, get Heaven.

And thus much by way of counsel to you that buy and sell and get nothing: but now I have a word or two by way of comfort to you.

1. Rest contentedly satisfied with thy condition; and know, that if God denies thee possessions and increase by thy trading in the world, he sees it is for thy good. In *Ps.* 84. 11. *The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly.* Now it may be the Lord sees that if he should give thee wealth and great possessions in the world, it would be for thy hurt, thy riches would be thy ruine, and thy wealth thy woe, and thy prosperity a snare to thee; and therefore he keeps it from thee in a great deal of mercy. We should look upon all the comforts that God keeps from us as so many mercies, because God keeps that from us that would ruine us.

2. God in his dispensations of outward blessings in the world, doth in his wisdom think it best to let good men have the least share in these worldly possessions, and wicked men to have the greatest. In *Psal.* 73. 3. *The wicked are not in trouble as other men, neither are they plagued as other men; but their eyes stand out with fatness, and they have more then heart can wish:* they spend their dayes in jollity and mirth. But now on the other side, *God hath chosen the poor of the world to be rich in faith, and heirs of a Kingdom*: the wisdom of God is very much discovered in thus dispensing his blessings. God doth herein like a Noble-man, that will not suffer his Son to go from house to house to gather in his yearly Rents, but imployes

James. 2. 5.

imployes his Servant in so mean a work, and many times the Servant hath mony enough when the Son hath none. In *Eccles. 9. 11. I returned, and saw under the Sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding.* Wicked men shall have riches, when men of wisdom and understanding shall have none; God in his wisdom sees it meet, that wise men shall scarce have bread to eat, when fools have abundance; that men of understanding shall want, when wicked men have more then their hearts can wish. Now will you murmur and complain when God sees it meet to be thus?

3. Consider for thy comfort, that God gives thee better riches then they have, and though he give wicked men the possession of these outward comforts, yet you have the true right and title to these possessions: now who would be so foolish, as to count the Steward happier then the Heire? the Steward only hath it in possession, but the Heir in propriety. And consider, that if thou art one that belongs to the election of grace, though thou be never so poor here, yet thou hast
Rev. 2. 9. the only true and durable riches; thou art inriched with those treasures of wisdom and knowledge, and grace and happiness that are at Gods right hand. And though God doth not trust thee with Pebbles, yet if he gives thee Pearls, thou hast no reason to complain: though God doth not trust thee with riches, yet if he gives thee grace and Christ, and heaven and glory, thou hast no reason to murmur against him. *Acorns* are good enough for Hogs, but bread is for the Children.

4. Consider, that the poorer you are in the world, the fitter you are for Gods service. The lean Ox is fitter for service then the fatted Ox: what if God keeps thee low and poor, seeing it is to make thee more capable of doing him service, why should you be troubled?

5. Consider, that thou art free from the more cares and incumbrances, by how much the less the Lord gives thee here in this world; *for they that will be rich fall into divers snares and temptations*, 1 Tim. 6. 9. Now which is best, either to go in a broad way where there is a snare laid for thee, or to go in a nar-

a narrow way where you may go with safety, and without danger? And therefore (Beloved) if God give you but a small portion here below, why then say, I have the less cares and troubles, and snares and incumbrances that rich men are liable and exposed to. In *Gen.* 13.2. tis said, *Abraham* was rich, the word in the *Hebrew* is heavy; and so those that are encompassed with riches, the Prophet *Habbakuk* expresseth it by a compassing about with thick Clay; they are so loaden with worldly enjoyments, that they cannot run the race that is set before them in the way to Heaven.

6. Consider, that it may be thou hast more peace and comfort, and contentedness in the little thou possessest, then many times wicked men have in their great abundance; you have many times more real comfort in your scarcity and penury, then the wicked have in all their plenty. *Psal.* 37.16. *A little that the righteous man hath is better then the riches of many a wicked man.* Beloved, those to whom God gives abundance, they have every thing neat and necessary about them, yet they may have something or other that pinches and troubles them; the condition of poverty, want and disgrace, may be more easie in some respects. A Sattin Suit may more gall a rich man, then a Russet Coat that a poor man weares does trouble him. God doth many times mingle care and trouble with the riches and abundance that wicked men have; but now a poor man, though he has but a little, yet he hath the blessing of God with it, *Prov.* 10.22. *The blessing of God maketh rich, and he adds no sorrow with it,* Eccles. 4.6. *Better is a handful with quietness, then both the hands full with travel and vexation of spirit.* A little Estate with peace and contentedness is better then twice as much with sorrow and care. Suppose thou art a poor man, yet it may be thou hast more comfort in what thou hast, then the rich have in their affluence and confluence of all worldly things. Now consider with your selves, is it not better for thee to wear a Russet Coat, and have a sound and healthy body, then to be clothed in Sattin and Purple, and have a Leprosie all over thy body? Is it not better for thee to enjoy a little with the blessing of God upon it, then to have all the riches and abun- Prov. 15. 6.

abundance of the wicked, and to have their care and trouble with it?

SERM. XI.

1 Cor. 7. 30.

——*And they that buy as though they possessed not.*

I Come now to direct the use of this Doctrine (that Christians ought to take heed that they do not place an inordinate and excessive affection upon the Estates that they have gotten by buying and selling in the world) to the second sort of people I promised to speak to, and those are such as do buy and sell in the world, and have gotten them Estates and possessions, and that honestly and justly. I have three things to say to you.

1. I shall give you some cautelary directions.
2. Some astonishing considerations.
3. Some useful admonitions in reference to your Estates justly and honestly gotten.

1. I shall begin with the cautelary directions.

Several cautelary directions to those that have got great Estates in the world justly.

1. You that have gotten wealth and riches in the world, I would have you often recollect and call to mind your former poverty in the world before you were rich: this the Lord commanded the Israelites to do, *Deut.* 8. 2. says God there to them, *When you shall live and multiply, and go in and possess the Land, which I promised to your fathers, then thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee,* and to keep thee from pride and haughtiness of spirit. I remember what *Plutarch* relates of *Agathocles*, that when he was advanced from a Potters Son to be a Prince, he would always have his meat served up to him in earthen platters, to humble him in the remembrance of his mean extraction, and to put him in mind from whence he came, that he might not be lifted up with pride. And so beloved, you should often call to mind,

mind, and reflect upon your former poverty and low condition: it may be some of you, when you came to this City, had scarce clothes to your backs, which now are clad in Silk and Sattin, you should remember from whence you came. Thus *David* did in *Psal.*78.71. *He chose David also his Servant and took him from the sheep-folds, from following the Ews great with young, he brought him to feed Iacob his people, and Israel his inheritance.* This is here mentioned by the Psalmist, as a holy meditation to keep his heart humble: this is the first direction.

2. Attribute nothing to your own industry and diligence in your Calling, but to the blessing of God upon your endeavors, if he hath given thee an increase of riches by thy Trade: and the reason of it is this; because though a man doth rise up early, and go to bed late, and take never so much pains in the world, yet without the blessing of God all will do no good. *Deut.* 8.17,18. *Thou shalt not say in thy heart, my power and the might of my hand hath gotten me this wealth, but thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth.* Beloved, you must take heed of ascribing your riches to your own industry; for without the blessing of God nothing can prosper, take heed of *sacrificing to your own nets, and burning incense to your own draggs, because you have gotten wealth in the world.* *Direct.* 2. Psal. 127. 2. Hab. 1. 10.

3. Be not proud of those riches that God hath given thee. In 1*Tim.*6.17. *Charge them,* says the Apostle, *that are rich in the world, that they be not high minded:* the worm of pride does often breed in rich mens hearts, it is a hard matter to keep your heart low and humble when your Estate is high, and to keep pride down, when God hath lifted thee up above thy Brethren. *Ezek.*28.4,5. *By thy great wisdom, and by thy traffick thou hast increased thy riches, and thy heart is lifted up.* As God doth lift you up in wealth, take heed that your heart be not lifted up with pride. *Vermis divitiarum superbia est.* Auguſt. *Ardua res haec est opibus non tradere mores. Et cum tot Crœsos viceris esse Namam.* Martial.

4. Trust not in your possessions and riches, as if they were able to protect you from dangers, and deliver you from troubles, *&c. The rich mans wealth,* saies *Solomon, is his strong Tower, and as an high wall in his conceit.* Mat. 10. 24. Prov. 10. 15.

How hard is for them that trust in riches to enter into the Kingdom of God? *Iuvenal* could say, *Quantum quisque sua nummorum servat in arca, tantum habet & fidei*; your silver and gold cannot shelter you from the wrath of God.

5. You that have gotten great Estates and possessions, look not on your selves as owners, but as Stewards of the manifold blessings of God, and of the great abundance that he affords you. Beloved, God is the owner of all that you possess; *the Cattle upon a thousand hills are his.* He is the right Owner, you are but the Stewards of your abundance; and therefore if God hath blessed thee with abundance of riches in the world, that thou art worth so many hundreds by the year, consider that you are no Owner, but a Steward of the blessings of God, they are left thee but for a season of years, and therefore do not abuse them to excess and wantonness, but improve them to the giver and owner of them. *Luk.* 16. 11,12. *If you be not faithful in the unrighteous Mammon, who will commit to your trust the true riches? and if you be not faithful in that which is another mans, who shall give you that which is your own?* So verse 9. *Make you friends of the Mammon of unrighteousness.*

6. If God hath blessed you with a great Estate, you may possess it; but let not your wealth possess you. *If riches increase, you must not set your hearts upon them;* your eye, or hand, or tongue may be upon them; but you must not set your heart upon them. Let your mony come no nearer your heart then your hands. A Heathen could say, that though he did lend himself, yet he would not give himself to his wealth. Possessions in the world are like a rose in a mans hand, if you use it gently, it will preserve its savour and scent and colour a great while; but if you crush it and handle it roughly, it will quickly lose its colour and sweetness: so if you use and imploy your wealth well, you will possess it the longer; but if you set your hearts too much upon it, you will quickly lose it. And thus I have done with these cautelary directions; I shall now lay before you some astonishing considerations.

Rebus non me trado sed commodo. Seneca.

1. You

Several astonishing considerations to those that are rich in the world.

1. You that have gotten great Estates in the world, though never so honestly, consider, that God in the dispensations of his grace, distributes most commonly the blessings of eternal life, rather among the poorer and meaner sort of people, then amongst the rich, and men of great possessions. In 1 *Cor.* 1. 26, 27. *You see your Calling, Brethren,* says the Apostle, *how that not many wise men after the flesh, not many mighty, not many noble are called* (he doth not say, not any, but not many) great good men, like Stars of the first magnitude, are thinly scattered in the firmament of a State *but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty, and base things of the world, and things that are despised hath God chosen.* So in *Iames* 2. 5. *God hath chosen the poor of this world to be rich in faith, and Heirs of a Kingdom.* It is very observable, that among the seven Churches of *Asia*, the best Church was the poorest, and the worst among them was the richest: the Church of *Laodicea* was the worst of all the Churches; for she was *luke-warm, neither cold nor hot*; Rev. 3. 17. And yet the Text says, *She was rich, and increased in goods, and needed nothing*: and the Church of *Smyrna*, that was one of the best Churches, *Rev.* 2. 9. Yet says Christ of her, *I know thy poverty, but thou art rich*; though they were outwardly poor, yet they were inwardly rich. God doth ordinarily bestow his grace upon the poor more then upon the rich; and therefore this may be an astonishing consideration to you. As heretofore God did chuse mean and silly Creatures to be for sacrifices, he did not chuse the Lion and the Eagle, the Lion being the King of Beasts, and the Eagle the King of Birds; but the Lord chose the Lamb and the Dove, poor, silly, mean and harmless Creatures, not so noble, nor so well accounted of as the Lion and Eagle. So in his elections to grace and glory, he chose the Lamb and the Dove, that is, the poorer and meaner sort of people rather then men of great riches and possessions in the world.

2. Consider, that in the first and primitive preaching and planting of the Gospel, it was a rare thing for a rich man to embrace Christ, and be a follower of him; *Mat.* 11. 6. *The poor re-*

receive the Gospel: these were the men that embraced Christ. So in *Iohn* 7.48. When the Officers and Souldiers that came to apprehend Christ, heard him speak, they were convinced, and said, *never man spake as he spake*; but saies the chief Priests to them, *are ye also deceived? have any of the Rulers or Pharisees believed on him?* It is worth your noting in *Mat.* 27. 57. it is said there, that *Ioseph, a rich man of Arimathea, he himself also was one of them that did follow Christ.* It is spoken as a matter of wonder, that *Ioseph*, that was a rich man, should follow Christ. *Mark* saith, that *he went boldly to Pilate*, *Mark* 15.43. but *Iohn* saith, he was Christs Disciple *secretly for fear of the Iews*. The poor and meaner sort of people, the poor Fishermen did most of all receive the Gospel.

3. Consider, that where one man is made better by his abundance and riches in the world, there are multitudes made worse by them. And therefore let this consideration startle you, *Eccles.* 5. 13. says *Solomon*, *There is a sore evil that I have seen under the Sun, namely, riches kept for the owners thereof to their hurt.* Beloved, where riches makes one man better, it makes a thousand worse.

I remember I have read of *Pius Quintus*, who relates of himself, that when he was a man of a mean and low condition in the world, then he had a very good hope of his salvation; but afterwards being advanced to be a Cardinal, then he began very much to doubt and question it; but after that, being again promoted higher, and made Pope, then he began quite to despair of it; his riches and preferment in the world making him grow worse and worse.

May not some of you too truly complain, when I was poor and in a low condition, then I did continually remember to pray in my Family, to read and hear the word of God, and frequent the Ordinances of God; but now I am grown rich, my Family goes without prayer, and my worldly occasions interrupt and take me off from the worship and service of God, from reading, hearing and praying, both in publick, and privately in my Family; I am now a great deal worse, then when I was poor, and I have evilly requited the Lord for all his mercies? Mens honors change their manners, whiles they

they increase in wealth, they decrease in grace. The people of God are usually better in a state of affliction then prosperity. And thus you shall find, that *David* was a great deal better when he was hunted by *Saul, like a Partridge upon the mountains*, then when he sate upon the Throne. Therefore 'tis said, 2*Chron.* 17. 3. that *Iehoshaphat walked in the first ways of David his Father*; it seems his last ways were not so good: many men in their last days when they come to be aged and wealthy, they are then even possessed with their riches, and they are in their hearts (it may be) when they are not in their hands: and therefore consider seriously with your selves, whether your first days in the world were not your best days, and now your last and richest dayes your worst dayes. It is observed of the children of Israel, that they were better under bondage in Egypt, then they were in the Land of Canaan, where they had all things needful; for then they waxed proud and forgot the Lord: therefore *Moses* gives them such a caution, *Deut.* 8. from verse 7. to 15.

4. Consider this, beloved, that your wealth and possessions in the world, though they may be lawful and honestly gotten, yet they lay you under a greater difficulty of coming to Heaven then other men. In *Mat.* 19. 23, 24. when Christ told the young man, that *if he would be perfect, he must go sell all that he had, and give to the poor, he went away sorrowful; for he had great possessions. Then said Iesus to his disciples, how hardly shall a rich man enter into the Kingdom of Heaven! And again, I say unto you, it is easier for a Camel to go through the eye of a needle, then for a rich man to enter into the Kingdom of God.* Upon how hard terms can a rich man hope to go to Heaven? some are of opinion, that the word here translated Camel, properly signifies a Cable-rope, and Mr. *Perkins* is of that judgement too, and says he, though a Cable-rope cannot go through a needles eye as it is, yet if you untwist it, there is a possibility of getting it through: So if men do untwist themselves from the world, and live with weaned affections from their wealth and possessions, this is the way for them to come to heaven. Heaven is compared to a stately palace with a narrow Gate; the expression shews a great deal

of

of difficulty for rich men to go to Heaven. *Mark* and *Luke* set it forth with a pathetical emphasis, Oh how hard, &c. but says Christ, *That which is impossible with man is possible with God.* The riches of the world are perplexing and alluring vanities, and lay you under the greater difficulty of coming to Heaven, and it is a hundred to one, but they do ensnare and entangle you.

5. Consider, that you to whom God hath given great possessions in the world, are exposed to more distracting and distorting and disquieting cares then poor men are; for they have no cause to complain of their poverty, if they have but food and raiment, because they are free from those cares and troubles that are incident to rich men: who would desire silken stockings, if he must have goury leggs under them? and indeed the Gout is a disease that ordinarily follows rich men; or desire a Sattin Doublet, or a purple Robe, to have a Leprous and infirm body under them? so it is better for you to be poor as you are, then to have riches, and so many troubles, and crosses, and afflictions with them. In 1 *Tim.* 6. 9, 10. says the Apostle there, *They that will be rich, fall into temptations and a snare, and into many foolish and hurtful lusts which drown men in perdition and destruction; for the love of money is the root of all evil, which while some have coveted after, they have pierced themselves through with many sorrows.* Eccles. 5. 12. *The rest of a laboring man is sweet, but the abundance of the rich will not suffer him to sleep.* So in *Eccles.* 2. 26. *God giveth to the sinner travel, both in gathering and heaping up of riches;* he meets with a great deal of sorrow and trouble, which a poor man is without: therefore riches are compared to thorns, you can hardly graspe them with your hand, but they will pierce and wound you. A rich man hath three vultures continually feeding on his heart; great care in getting, fear in keeping, grief in parting, and this hinders his quiet. It is observable, that the same word in the Hebrew that signifies Merchandize, signifies trouble, to note unto us, that those that do entangle themselves in the affairs of the world, will meet with a great deal of trouble, and anguish, and vexation with it.

6. Con-

6. Consider, that many times your wealth and riches doth stifle and interrupt the success and power, and benefit of the word of God upon your souls. In *Mat.* 13. 22. it is spoken of the thorny ground, that *the deceitfulness of riches choked the word, and make it altogether unfruitful.* Can a crop of Corn grow in a hedge of thorns? no more can the word thrive in a heart filled with worldly cares.

Beloved, it may be these awaking considerations that I have laid before you concerning riches, may make some of you go home with a resolution never to be rich, or endeavour after a great Estate in the world; but do not mistake me, and conclude from hence that it is a sin to be rich; it is a danger to be rich, but not a sin; it is a snare and temptation, and therefore you should take care, both how you get, and how you use and imploy your riches.

2. Because there is a danger in wealth, do not therefore cast away your wealth, and spend it idly and wastfully, and throw away the blessings of God from you. As 'tis reported of *Crates* the *Theban*, who said of his wealth, *Ego perdam te ne tu perdas me*; Ile destroy thee lest thou shouldst destroy me. And this brings me to the third particular I promised to handle, namely, to give you some useful directions and admonitions how you may do to have Gods blessing upon your Estates, and thereby have them both preserved and increased. And

Directions how to procure Gods blessing upon our Estates, thereby to preserve and increase them.

1. Season thy possessions with grace, get grace to be mingled with thy goods, and get the true riches to be mingled with thy worldly wealth; and this is the way to preserve and improve them. In *Psal.* 112. 1, 3. says the Psalmist, *Blessed is the man that feareth the Lord, that delighteth greatly in his Commandments, his seed shall be mighty upon the earth, wealth and riches shall be in his house.* When God bid *Solomon* ask what he would of him, 2 *Chron.* 1. 12. he did not ask riches, but *wisdom and knowledge, & an understanding heart:* and saies God to him, *because this was in thy heart, and thou hast not asked riches, wealth, or honour, therefore,* saies God, *wisdom and knowledge is granted to thee, and thou shalt have riches and wealth, and honors likewise, such as none of the Kings have had*

had, that have been before thee, neither shall any after thee have the like. Beloved, you should *first seek the Kingdom of God, and his righteousness, and then all other things shall be added to you.* The way to keep and increase your riches, is to get grace into your hearts.

2. Imploy part of your increase to pious and Christian uses, to promote and advance Religion, and do it in your lifetime, *Prov.* 3.9,10. *Honor the Lord with thy substance, and with the first fruits of all thine increase*, that is, give it to pious uses; what then? *so shall thy barnes be filled with plenty, and thy presses shall burst out with new wine.* In token of thankfulness to God for his blessings, improve part of them to his glory, for good and pious uses.

3. Give up part of thy increase to charitable uses, towards the relieving the necessities of the poor. *Prov.* 11.24. *There is that scattereth, and yet increaseth, and there is that withholdeth more then is meet, but it tendeth to poverty.* A penurious withholding tends to poverty. God may blast an Estate that is well gotten, if it be ill kept; works of mercy done prudently were never be a hindrance, but rather a furtherance to mens outward Estates. As in other gifts the good usage of them doth bring an augmentation; so in these. 2 *Cor.* 9.10. the Apostle calls works of charity *seed sown*; no field so fruitful to sowe in, as the poor Members of Christ, no seed better then mercy, no crop of Corn so commodious as liberality will bring you. Yet *Psal.* 112.5. give with discretion, *The wise man is merciful, but he orders his affairs with discretion.* You should be discreet in considering how much you ought to give, according to your ability, and no more; and when, and to whom you must give, not hand over head, to tag and rag, to every begger that goes up and down the streets, without any difference; but to those poor men that follow a Calling, and if they be able, do take pains to live in the world, and such as walk holily and religiously; if yo do thus give, I will assure you, you shall never be the poorer man at the years end, or at least at your lives end; but to be a penurious man, is the way to be a poor man.

As things ill gotten are soon lost, so things ill kept will not

not long continue. If you would have Gods blessing upon your possessions, be of a tender and compassionate disposition towards the poor. And do not only give to those that come and beg of you, but do you go and find out the poor, and relieve them. *The liberal*, saies the Prophet Esay, *will devise how to give liberally*: you should seek out, where is the man that I may do most good to relieve and succour? *Throw your money upon the waters and after many dayes you shal find it again.* Tis a proverbial speech for fruitless charges, we use to say, I might as well have thrown my money down the River; so though it may seem that you had as good cast your money into the water, yet you shall find, that God before the years end, will bring about an increase, and a good advantage for all that you have given away to the poor for Christs sake. And therefore be not reserv'd and niggardly towards the poor; do not only give a morsel of bread at your door, that your Neighbour may see you, but give in secret when no body sees you, and give to them that most need your charity; and this is the way for God both to bless and increase your riches.

Esa. 32. 8.

Eccles. 11. 12.

4. And lastly, you whom God hath blessed in your endeavours, and enlarged your possessions, follow your Calling conscionably and dilligently still: as God hath blessed thee hitherto, so do not now use any indirect or false waies to get more riches, but follow thy Calling honestly still, for *the hand of the diligent*, saies *Solomon*, *makes rich, and in all labour there is profit, but the talk of the lips tendeth onely to penury.*

Prov. 10. 4. 14. 23.

And thus I have done with these two branches: first, I spake something to those that buy and sell, and follow a Trade in the world, and yet can scarce bring the year about.

And now I have spoken something to those that buy and sell, and have gotten great Estates and possessions in the world, and that justly and honestly.

And in the afternoon I shall spend an hour in speaking to those that have gotten possessions and riches in the world; but dishonestly and fraudently.

SERM. XII.

1 Cor. 7. 30.

And they that buy as though they poſſeſſed not.

WE come now to ſpeak of thoſe that have gotten poſſeſſions in the world; but have gotten them diſhoneſtly & unjuſtly by falſe weights or meaſures, or any other ſinful or indirect courſes. To ſuch as theſe it will be worth the while, eſpecially in ſuch a populous auditory, to ſpend an hour upon this laſt part of the uſe. It may be ſomething that may be ſaid this day, may come near the boſoms of ſome of you.

In the proſecution of this I ſhall do theſe three things.

1. Shew you what conjectures may be given of a man that hath gotten an Eſtate unjuſtly.

2. I ſhall give ſome cautelary Counſells and directions unto ſuch.

And 3. Lay before them ſome terrifying conſiderations.

Conjectures of an Eſtate diſhoneſtly gotten.

For the firſt, what conjectures may be given of a man that hath gotten his Eſtate unjuſtly: I ſhall name but three; as

1. You may conjecture that man to have come by his Eſtate diſhoneſtly, that has gotten a great Eſtate ſuddenly. When a man from a beggar ſhall ſuddenly become a rich man. That's a notable paſſage, *Prov.* 8. 20. *He that makes haſt to be rich*, ſaies Solomon, *ſhall not be innocent*, and therefore there is a curſe annexed to it in *Prov.* 20. 21. *An inheritance may be gotten haſtily at the beginning, but the end thereof ſhall not be bleſſed. Plutarch* in the life of *Sylla* mentions a notable paſſage that a Senator of *Rome* ſpake to *Sylla*, *Quo modo dir bonus eſſes, cum tantas poſſideas opes, cum à Pſare tibi nihil ſit relictum?* And *Menander* ſaid, a juſt man never grows rich on a ſudden. In 1 *Tim.* 6. 9, 10. *They that will be rich*, that is, over eagerly and over haſtily, *fall into temptations and a ſnare.*

2. You

2. You may guess that man to have gotten his Estate by dishonest gain, when no man of the same Calling and Trade with him is rich as well as he. When a man shall follow a Trade and get a great Estate by it, and another man of the same Profession cannot live half so well, though his pains and diligence be as much, and his returns as great as his; 'tis a sign that there is some mystery of iniquity that he hath in driving his trade; compare *Prov.* 22. 2. with *Prov.* 29. 13. The poor and rich, and the poor and the deceitful. And this is a Rule that *Seneca* hath, saies he, a man that is rich singly, it is very probable he is rich dishonestly and unjustly. *Conject.* 2.

3. When a man hath gotten an Estate by those wayes that God disallowes of, as selling false wares, by false weights, false measures, and false lights, or by a false tongue; he that useth any of these wayes in trading which God disallowes of, gets his Estate dishonestly. And thus much shall serve for the first particular. I come now to the second: what cautelary Rules and directions may be given to such men, as have gotten riches and possessions unjustly: I shall give you three of them. *Conject.* 3.

Cautelary directions to such as have gotten Estates unjustly.

1. Take this Rule, let it not satisfie your Conscience, nor do you think it will bear you out in your unjust gains, that what you have gotten unjustly and irreligiously in your life-time, you will imploy religiously, & charitably at your death.

Many men are apt to think, that when they have been unjust and deceitful dealers all their life-time, if they imploy what they have unjustly gotten, to good uses when they die, to give Legacies build Hospitalls or Churches that they are well enough, and do therein give God satisfaction for all their injustice; but it is not so, God will not be satisfied with such offerings. God doth not love a sacrifice that is gotten by rapine and violence. *Esay* 61. 8. saies God there, *I love judgement, and hate robberies for burnt offerings.* And it is very observable, that in *Deut.* 23. 18. the Lord gave an express charge, that they should not bring to the Altar, *the hire of a whore, to offer it unto God:* the Lord could not abide, that the money that was the hire of a whore, or the price of a Dog, should be offered up to him in a sacrifice. And there-

fore consider, you that imploy to good uses the mony gotten by oppression, violence and deceit, the Lord will not be well pleased with it; this is the first direction.

Direct. 2. 2. Think speedily of making a restitution; if you expect salvation make a restitution to those whom you have wronged: God had rather you should make restitution to those you have injured, then that you should build Hospitalls with it, or convert it to any other pious or charitable use: saith *Zacheus, if I have taken away any thing from any man by any false wayes, I will restore him four-fold.* *Sultan Selymus*, when his Counsellour *Pyrrhus* perswaded him to bestow the great wealth he had taken from the *Persian* Merchants upon some notable Hospital for the Relief of the poor; the dying *Turk* commanded it rather to be restored to the right owners. When *Henry* the third of *England* sent the Friers *Minors* a load of Freeze to clothe them, they returned it back with this Message, that he ought not to give Alms of what he had taken from the poor unjustly, neither would they accept of that abominable gift. See *Levit. 6. 4.*

3. Do not justifie your self in a course of dishoneſt gain, when your conscience tells you that you have dealt unjustly. This was the great sin of *Ephraim* in *Hosea* 12. 7. *Ephraim is a Merchant, the ballances of deceit are in his hand, he loveth to oppress. And Ephraim said, yet I am become rich, I have found me out substance; in all my labours they shall find none iniquity in me, that were sin.* He justified himself, though the ballances of deceit were in his hand; but do not you do so; for though you do, yet God will not justifie you. In *Micah 6.* 11. saies God there, *shall I count them pure that have a deceitful ballance? or shall I count them honest that have a bag of deceitful weights?* no, I will not do it, saies God.

Six terrible considerations for those that have gotten their Estates dishonestly.

I now come to lay down some terrifying and astonishing Considerations. All you that have gotten your Estates unjustly and dishonestly, let these six terrible considerations lie near your hearts.

1. Consider, that an Estate ill gotten, is in the sight of God no better then robberie, though it be gotten in a way of commerce and trading in the world, God looks upon it as robbery,

berry, as if you had plaid the thief, and stole it out of a mans house, or pickt his pocket. In *Psal.* 62. 10. *Trust not in oppression, become not vain in robberies:* oppression and Robbery is all one. So in *Pro.* 21. 6, 7. *The getting of Treasures by a lying Tongue, is a vanity tossed to and fro of them that seek death. The robbery of the wicked shal destroy them, because they refuse to do judgement.* An Estate gotten by a lying tongue, is called by God robberie, or a stealing with the tongue; and though we do not account it so, yet it is no other in Gods account, then if you did rob a man, or pick his pocket.

And therefore Beloved, it is very observable, that what God required as a restitution for things that were stolen, in *Exod.* 22. 1, 2, 3. was given by *Zacheus* for those things which he had got unjustly, though he did not steal them: *Exod.* 21. 1. *If a man did steal a sheep,* the law was, that *he should restore four-fold:* so *David* judges, 2 *Sam.* 12. 6. and *Zacheus* though he was not a thief, yet saies he, *If I have taken any thing from any man unjustly, I wil restore him four-fold:* Which notes to us, that things gotten by a deceitful tongue, and riches gotten by oppression, is in the sight of God no better then robbery: & beloved, none of you would be willing to have the brand of a thief upon you, when indeed you are so, & no better in Gods account, if you get an Estate dishonestly.

2. Take in this terrible consideration, that the guilt which you contract in your Trades by dishoneſt gains in the week-day, come up in remembrance before the Lord on the Sabbath day. You bring the curse of all your week daies sins along with you on the Lords day. In *Eze.* 28. 18. *Thou hast defiled thy Sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick,* said God to *Tyrus.* Beloved, the sins of your Trades & of your traffick defile your addresses to God, & your approches into his presence; when you come to worship before him, the sins of your shops defile your prayers, and pollute the Ordinances of God to you; the Lord looks upon all your unjust gains, as if you did defile his Sanctuarie. *Ezek.* 14. 3, 4. *The word of the Lord came unto Ezekiel, saying, Son of man, these men have set up their Idols in their heart, and put the stumbling-block of their iniquity before their face, should I be inquired* *Consid.* 2.

inquired of at all by them? therefore speak unto them, and say, thus saith the Lord God, every man of the house of Israel that setteth up his Idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the Prophet, I the Lord will answer him according to the multitude of his Idols.

Oh Beloved, when you approch into the solemn Assemblies, to make your address to God, he knows what unjust gain is your Idol, and he himself will answer you according to your iniquities, and will not hear your prayers. O let this Consideration terrifie you, the sin of your Shops will defile your Sanctuarie, and blast all the benefit of your prayers and services.

3. Consider, that if ever God awaken your Conscience, you cannot look upon your unjust gains but with a bundance of disquietness and horrour, and perplexity of spirit: it may be now *stolen waters are sweet, and the bread of deceitfulness is pleasant to you*; but when God comes to awaken your Conscience, O what horrour and terrour, and consternation will seise upon your spirits? *Iob* 20. 15, 18, 20. *He hath swallowed down riches, and he shall vomit them up again*; the riches that a man hath gotten unjustly, shall be like meat that lies undigested in a mans stomach, and forceth him to vomit up again; and in verse 18. *That which he laboured for shal he restore, and shall not swallow it down. surely he shall not feel quietness in his belly*, that is in his Conscience. Those that are the great Cormorants of the world, that swallow down riches by oppression, they shall not feel quietness in their Consciences: so *Prov.* 6. 7. *The getting of Treasures by a lying tongue, is a vanity tossed to and fro of those that seek death: the robbery of the wicked shall destroy them.* The word here translated destroy, in the original, signifies to saw; which intimates, that goods gotten by deceit and oppression, shall so trouble and perplex those that get them, as a saw will trouble and torment a man to have his arm or leg sawed off with it. When a man cometh to die, and shall consider, all this wealth that I have laboured for in my life, must leave me at my death, & that your riches are the price of your souls, and that they have been gotten by defrauding and over-reaching your Neigh-

Neighbour, by lying and cheating, and oppression; how can such a man look God in the face? *Esay* 33. 14. *Who shall dwell with the devouring fire? who shall dwell with the everlasting burnings? he that walketh righteously, and speaketh uprightly, and despiseth the gain of oppression.* None of those that use dishonest gain, and defraud their Brethren, can look God in the face; what horrour and terrour of Conscience will it be to you, when you come to die, to consider, that all your riches are purchased with your souls blood? Thus it was with *Judas*, *Mat.* 27. 3.

4. Consider, that sometimes those that have gotten great Estates unjustly, God doth so punish them, that he makes them to be objects of shame and reproch amongst the people where they dwell. As in *Habbak.* 2. 9, 10. *Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high: thou hast consulted shame to thy house.* When men do adde house to house, and squeeze the poor by oppression, they do consult shame to their own house, that is, not intentionally but eventually, though they do not intend it so, yet it falls out so; and we see it by experience, that many times your great Cormorants and oppressors bring shame upon their own heads in the places where they live.

5. Consider, that sometimes God in his just judgements does blast those Estates that are gotten dishonestly, even in this life, the oppressors Estate dies before he dies; some times it is so. In *Prov.* 13. 11. saies Solomen, *wealth gotten by vanity shall be diminished.* Ill gotten goods are called the treasures of snow; now the property of snow is, if you hold a ball of it in your hand, it will melt away presently, and so many times God makes riches unjustly gotten, to melt away as Treasures of Snow: there is a notable expression in *Prov.* 20. 21. *An Inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.* It is a very good observation that one hath, who takes notice, that of all the Tribes of *Israel*, the Tribe of *Gad*, *Ruben*, and half the Tribe of *Manasseh*, were most hasty to get possession of the promised Land: and those that were most eager to take their possessions first, the Lord was pleased to make them lose their

their possessions a great while before any of the other lost theirs, as you may see, 2 *King.* 10.33. I only mention this, to let you see, that though you be never so hasty in getting an Estate, yet God may quickly take it from you. You have another notable Text for this purpose, *Ier.* 17. 11. *As the Partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his dayes, and at his end shall be a fool.*

Oh think of this Beloved, that the curse of God waits upon wealth ill gotten, and he will blast it, it may be before you die, *Ezek.* 22.12,13. *Thou hast taken usury and increase, and thou hast greedily gained of thy Neighbours by extortion, and hast forgotten me, saith the Lord: Behold therefore I have smitten my hand at thy dishonest gain which thou hast made.* God will smite with his hand, and blast dishonest gain.

Obj. *Object.* But methinks I hear some rich men say, surely this is not so as you say; for I have gotten by dishonest gains, and have dealt thus and thus, and have gotten a great Estate, and am a rich man still; I have left all my Children so much a year, and have thus much still left in the whole, and therefore I do not see that this that you say is true.

Answ. I answer, that it is true, men may sometimes get wealth dishonestly, and yet die rich men, and leave their wealth to their Children, as in *Ier.* 5.27. *As a Cage is full of Birds, so are their houses full of deceit: therefore they are become great, and waxed rich.* God may suffer men that do live and trade by deceit, to become great and wax rich.

2. Consider this, that you can have no true comfort, or quietness of conscience in the wealth that you have ill gotten; though you have gotten it unjustly, yet you cannot keep it quietly. *The riches that you have swallowed down, you* Job 20. 15,18. *shall vomit them up again,* and surely you shall find no rest in your bellies.

3. Suppose you may keep an Estate all your life-time, yet you will be a great loser by the bargain for all that; for what though you have gotten and kept your Estate? yet you will lose your own soul by it. And saies our Saviour, *what will it profit a man to gain the whole world, and lose his own soul?*

Hab.

Hab. 2. 10. *Thou hast by thy unjust gains consulted shame to thy house, and sinned against thy own soul:* and thus much for the fifth Consideration.

6. Consider, that by dishoneſt gains thou doſt run the hazard of the greateſt loſs in all the world, to wit, a precious and immortal ſoul. In that place before quoted, *Hab.* 2.10. *wo be to that man that gets wealth by dishoneſty and oppreſſion; he ſinneth againſt his own ſoul.* James 5. 3. *wo be to you rich men, your gold and ſilver is cankered, and the ruſt of them ſhall be a witneſs againſt you at the laſt day.* Hab. 2. 11. *The ſtone ſhall crie out of the wall, and the beam out of the timber, in the houſe which you have gotten unjuſtly, ſhall cry for vengeance againſt you another day. A Lapide* hath a notable Fable to this purpoſe, comparing men that are unjuſt in their dealings to Spiders, the righteous man to a bee: The Spider upbraided the Bee for going up and down; oh, ſaid the Bee *ſtolidiſſimum eſt pro vita vitam evomere, pro viliſſima re chariſſimam medullam fundere, pro incerto certum expendere, pro minimo magnum perdere.*

And therefore conſider oh wicked man, thou haſt gotten a fair Eſtate; but that Eſtate ſhall coſt thee thy ſouls blood, without repentance: oh let this conſideration lie near your hearts, that you endanger your precious ſouls by your unjuſt gains.

And thus I have done with theſe three branches of the uſe, directed to three ſorts of people. 1. To thoſe that buy and ſell in the world, and can ſcarce bring the year about. 2. To thoſe that trade in the world, and get great Eſtates, but unjuſtly and diſhoneſtly. And laſtly, to thoſe that have got great Eſtates and Poſſeſſions by juſt and commendable courſes. I ſhall now conclude all with another ſhort and practical uſe, and ſo have done.

I have already ſpent 4. Sermons about this buſineſs of commerce and trading in the world, and all that I ſhall now ſay by way of uſe in the cloſe of this ſubject, ſhal be this, earneſtly to exhort and beſeech you in the midſt of al your buyings and ſellings in the world, to drive a Trade for Heaven, and to labour to poſſeſs grace as well as worldly goods, and

to encourage you herein, let me but offer these three things to your consideration.

1. Do not you expect some gain and increase by your Trades? there is not one of you but think to get by your Trading. O therefore do not drive a Trade for Heaven, and yet never labour to increase and grow better and better by it. *Luke* 19.5. the Lord expects that we should *improve our talent*, and gain by our trading for Heaven. Do you expect to gain by your worldly Tradings? and doth not God expect, that in your Tradings for heaven, you should gain more grace and more knowledge, more experience, humility, holiness, heavenly-mindedness, and the like?

2. Would it not be matter of grief to you, to continue a long time, buying and selling, and trading in the world, and yet not increase your stock, would not this grieve you Beloved? and shall it not grieve you too, that you have been trading for Heaven a long time, and yet from your first stepping forth to this instant, have gotten no increase? and would it not grieve you to decline in your Estates, after all your labour and pains, and trading in the world? and should it not grieve you much more to be further off from Heaven now then you were at first?

Consid. 3. 3. Is it not unreasonable, that all your pursuits and endeavours should be to gain and procure things for the body, and to take no care, and make no provisions for the soul? Beloved, would you not count him an unnatural man, that should take care to clothe his slave, and yet let his Child go naked? so is it not unreasonable, that you should take all pains for the body, and none for the soul? Beloved, what a folly is it for you to be so sollicitous to preserve your bodies, and never take any care concerning the welfare of your precious and immortal souls.

And thus now I have gone through these three parts of the Text. *And they that weep as though they wept not and they that rejoyce as though they rejoyced not, and they that buy as though they possessed not.*

In the next place I shall proceed to handle the fourth and last part, *and they hat use this world as not abusing of it, for the fashion of this world passeth away.* SERM.

SERM. XIII.

1 Cor. 7. 31.

——*And they that uſe this world as not abuſing of it, for the faſhion of this world paſſeth away.*

IN which words there are theſe two general parts.
1. A duty commanded. 2. The reaſon of it adjoyned.

Firſt, the duty commanded, in theſe words, *and they that uſe this world as not abuſing of it.*

Secondly, the reaſon of it affixt *for the faſhion, or the ſcheme of this world paſſeth away.* The word ſignifies a methematical figure, which is a meer notion, and nothing in ſubſtance. I ſhall principally inſiſt upon the firſt part of the words, *And they that uſe this world as not abuſing of it*; from whence obſerve this point of Doctrine.

That while men uſe their lawful comforts in this world, they muſt take a great deal of heed that they do not abuſe them. This is the Doctrine I ſhall ſpend this hour upon. You muſt not only take heed of things ſinful, but of ſome things lawful too; for though there be no ſin in them, yet there may be a ſnare in them. *Doct.*

In the proſecution of this point I ſhall thus proceed.

1. To give you the reaſons why you muſt not abuſe the lawful comforts of this world.

2. I ſhall ſhew you when a man may be ſaid in the uſe of lawful comforts to abuſe them. And laſtly, I ſhall give you ſome directions, how a Chriſtian may ſo uſe the lawful comforts of this life, as not to abuſe them.

I ſhall begin with the firſt, and ſhew you the reaſons why you muſt not abuſe the lawful comforts of this life.

There are four potent reaſons for it, two of them found in Scripture, and the other two deduced from Scripture.

1. Abuſe nothing you uſe; why? becauſe nothing that you uſe is your own, but Gods, he is the true owner of all

Reasons why we should not abuse the lawful comforts of this life.

that you possess, and you know it is a part of dishonesty to abuse other mens goods, And that you have is Gods, *the Cattle upon a thousand hills are his*, your Corn and wine are Gods; and if you use any of them to excess or drunkenness, you abuse that which is none of yours: this is the first reason drawn from Scripture.

2. There are two reasons found in Scripture, why you should not abuse the comforts you enjoy; the one before my Text, and the other after it. That before my Text is this; *but this I say Brethren* (saies the Apostle) *the time is short, it remaineth therefore, that whatsoever you use in the world*, seeing you cannot use them long, *you should use them well*: our time is short, and therefore do not abuse the comforts you enjoy. The reason after my Text is, because all our comforts are fleeting and fading, and running away from us, therefore *use the world as not abusing of it, for the fashion of this world passeth away*; they pass away with Eagles wings, but they come to you with the wings of a Sparrow: your comforts do vanish away like smoke; and therefore it was a custom in *Rome*, when the Pope went by, there was an Officer appointed to burn flax before him, which put him in mind, that all his honour and riches should soon vanish and pass away like the smoke. And it was a good meditation that one had standing by a River side; saies he, the water which I see now runs away, and I see it no more; so the comforts of this world are like the running River, that are still gliding and running away from us: seeing therefore we cannot enjoy these comforts long, let us use them well without abusing of them.

Sic transit gloria mundi.

Reason 4. 4. Another reason why we should not abuse the comforts of this world, is, because that men are naturally more apt and bold, and venturous, to lanch forth into the abuse of lawful things, then in the committing of those things that are unlawful: There are more die by meat then by poison. It was the judgement of a learned man, that he thought there were more went to Hell, by doing lawful things unlawfully, then by doing those things that in themselves are meerly sinfull and unlawful: palpable and gross wickedness is easily chekt and withstood; but who suspects lawful things? When a man

man is eating or drinking, who suspects that *his Table should be made a snare to him?* and he that marries a wife, little dreams that she should unsodder this conjunction with Jesus Christ? and he that buyes and sells, and trades in the world, little suspects that he is then selling away his soul: therefore take heed that you do not abuse lawful things, because men are naturally more apt and prone to abuse lawful things, then to do those things, which the very doing of them is sinful and unlawful: you may lose your selves in saving your comforts, *licitis perimus omnes.* Surfet with junkets and sweet meats hath destroyed more then eating what is bitter of taste. It is very observable, that in *Luke* 14. 18. there were three sorts of people that made their apology why they would not come to the Supper of the great King, and none of them did plead any thing that was sinful as an excuse of their absence; but saies one, *I have bought a piece of ground, and I must needs go and see it, I prayt hee have me excused*; and another said, *I have bought five Yoke of Oxen, and I go to prove them*; and another said, *I have married a wife and therefore I cannot come.* Neither of them did plead a sin for their excuse, as that they had cheated their Neighbour of his Land, as *Ahab* did *Naboth* of his Vineyard, or stollen Oxen, or used wanton dalliance with Whores and Harlots &c. but those things they pleaded as a ground of excuse, were in themselves lawful; which doth clearly demonstrate to us, that the using of lawful things abusively, is a great sin, and therefore it requires our care and circumspection, that we do not offend in this particular.

And thus I have done with the first question, why we must not abuse the lawful comforts of this life.

We come now to the second, and that is to shew you, when a man may be said in the use of lawful comforts to abuse them.

Quest. 2. When a man may be said to abuse the lawful comforts of this life.

Answ. I shall give it you in these four or five particulars.

1. A man may be said to abuse the lawful comforts of this life, when he doth use them too affectionately. Many men do hug their comforts so close in their arms, that they spoil them,

them, as the Ape kills her young by hugging them too hard. Beloved, did you but gently and moderately use the things of the world, the lustre, and beauty, and comforts of them would remain longer with you; but by crushing of them, and loving them too much you spoil them. *If riches increase, set not your hearts upon them.* It is a good observation that one hath upon that place, *Iob* 38. 22. where God challengeth *Iob*, saies he, *hast thou entred into the treasures of Snow or hast thou seen the treasures of the Hail?* Saies he, all the comforts of this world are but like treasures of Snow. If you take a handfull of Snow, and crush it in your hand, it will melt away presently; but if you let it lie upon the ground, it will continue a pretty while: and so it is with the things of this world; if you take the comforts of this life in your hands, and lay them too near your hearts in affection and love to them, they will quickly melt and vanish away from you: But if you leave them in their proper place, and do not set an inordinate affection upon them, they wil continue the longer with you. If you line a Garment with linen, it doth well; but if you line it with pitch or glew, that it sticks to the body, you spoil both the Garment, and the man that wears it: so when the world is glewed to your hearts, it spoils the comforts of the mercies you enjoy; so that this is the first thing, wherein a man may be said to use the lawful comforts of this life abusively, when he useth them to affectionately; for whatsoever a man loves excessively, he makes a God of it; the covetous man makes a God of his Gold, the ambitious man of his honour, &c. and this is a great abuse of the Creatures to make Gods of them.

2. Men abuse lawful things in their use, when they go about the things of the world, which in themselves are lawful, too eagerly, *when men do rise early, and go to bed late, and eat the bread of carefulness*, and lie down in sorrow, being intent on nothing but the world, as those *Iames* 4. 13. when a man does thus, he abuseth the world in the using of it.

Obj. *Obj.* But when may a man be said too eagerly to use the things of this world?

Answ. I answer. 1. When thy worldly employments interrupt thee

thee in holy performences, then you are too eager in the pursuit of worldly things; though you do follow your Trade, which is lawful and commendable, yet if this makes thee neglect the duties of Gods service, as Family-duties, and closet-duties, &c. then you do abuse lawful things; and therein consisted *Martha's* abuse of lawful things in *Luke* 10. 40. *Martha, Martha, thou art careful, and troubled about many things*,, saies Christ; she was troubled about the matters of the house, but she neglected the one thing necessary, the hearing of Christs voice. And therefore al you that are Tradesmen, & men of great imployments in the world, take a serious survey over your own hearts, consider whether you do not rob God of his due, and by your too eagerly pursuing the things of the world, neglect the duties of his service.

2. When you cannot take that natural refreshment in the blessings of God, which he allowes; when you cannot eat your bread with quietness, you are so perplext and ingulpht in the world, that when (as *Solomon* saies) *by reason of your abundance you cannot sleep*; when you have neither time to eat by day, or sleep by night, then you are too eager about the things of this world. And thirdly, when a man is restless and unsatisfied with his condition, he would be greater and richer then he is, and drive a greater Trade then he does, this is to be too eager upon the things of the world.

3. Another thing wherein men abuse the lawful things of this world in their use, is, when they use them too dependingly; when they trust, and rely and depend too much upon the things of this world. The comforts of this life may well be compared to the Reeds of *Egypt*, that if a man lean upon them, would not only deceive his expectations, and break under him, but pierce and run into his hand: so if you rely too much upon the things of this world, they will break and frustrate your hopes, and fly away from you, and pierce you through with many sorrowes. It is a good observation that one hath, (saies he) The World hangs upon nothing, and therefore why should we depend upon that which hath no foundation?

4. A man useth lawful things abusively, when he uses the world

world too carkingly, when a man shall be so troubled with sollicitousnes what shall become of him and his Family hereafter, in his old age, that he cannot enjoy any com fort or quietnes in what he possesses for the present, then he abuseth the things of this world. The things of this world are not durable and lasting, and therefore we should not set our hearts upon them, or be troubled at our future Estates, but *live without care*, as the Apostle saies in the next verse to my Text; we should not be too carking and sollicitous about the things of this world.

Quest. 3. We come now to the third Quetie, what a Christian should do, that in the use of the lawful comforts of this life he may not abuse them, but that he may use lawful things lawfully: what course should a Christian take, that he may do thus.

Answ. I shall dispatch this very briefly, and shew you in 4. particulars, how you may do to use lawful things lawfully, and not to abuse them.

1. If you would use lawful things lawfully, use them spiritually, and then you will not use them abusively; use earthly things with a heavenly mind. As wicked men do use spiritual things carnally, so should you use carnal things spiritually, that is, while you are about carnal things, you should make a spiritual use of them. And thus our Saviour did, when the people came about him for bread, he took occasion thereby to tell them of *the bread of life*, and of *that Manna that came down from Heaven, that a man might eat thereof and not die*. So when the *Samaritan* woman was busie at the well drawing of water, Christ from thence took occasion to tell her of the water of life, of *living water, that if a man drinks thereof he shall never thirst more*. Thus did Christ improve carnal things spiritually: A man may lawfully talk and discourse of worldly things, of buying and selling, and trading; but still in the close, there should be a touch of something thats spiritual and heavenly. A man will never use the world well, till he uses it spiritually. One that treats upon this subject, saies, that as he sate once in his study, he saw a little Robin-read-breast pitch upon his window chir-

c hirping; and he presently made this spiritual use of it. Saies he, this poor Bird that knowes not where to abide, but to rest upon a hedge, and knowes not where to have a bit of meat, or where he shall pick up the next crumb, yet she can sing and be merry; and therefore why should I that have enough of the things of this world, be dejected and troubled with care and sollicitousness for them?

2. Use the things of this world reflexively, and then you will not use them abusively. Reflect from the world up to God: When you are enjoying any of the comforts of this life, and find a relish and sweetness in any of the Creatures, then by way of reflection, consider, that if there be such a sweetness and deliciousness in the Creature, what a sweetness is there in God the Creator? if there be so much beauty and excellency in the Creature, how much beauty and glory, and transcendent excellency is there in God, and in the Lord Jesus Christ? if there be so much light and brightness in a Candle, what is the light of the Sun, and the glory of Heaven, and the splendor of the Lord Jesus Christ, who is ten thousand times brighter then the Sun? If you do thus use the world, you will not abuse it. If the Creature be so full of goodness and sweetness, how full is God? if there be such comfort in having an estate here below, what comfort is there in having grace in our hearts, and to enjoy those treasures that are *incorruptible, and fade not away, which neither the moth nor rust can corrupt, nor theeves break through and steal:* use the world as a Looking-glass, which casts a reflexion, not as a mud-wall. O Beloved, if we could thus in the use of all creature-comforts, look up to God, and reflect upon the giver of them, we should never abuse them.

3. You must use the comforts of the world weanedly, with weaned affections from them. Thus *David* did, though he were the King of *Israel*, and sate upon the Throne, yet he was *as a weaned Child* to the things of the world, *Psal.* 131. verse 1.

Beloved, you that have great Estates in the world, should yet live with weaned affections from the world; the Scripture does not only enjoyn Christians to *crucifie the flesh*, but *the*

world too, *They that are in Christ, have* not only *crucified the flesh with the affections and lusts*, as in *Gal.* 5. 24. but they are *crucified to the world too*: *thus* Paul was; saies he, *I am crucified to the world, and the world is crucified to me*: the world did not care a pin for *Paul*, and he did not care a pin for the world; he that will use the world well, must use it weanedly.

4. If you would not use the comforts of the world abusively, you must use them orderly; *first seek the Kingdom of God, and the righteousnes thereof, and then all other things shal be added to you*, *Mat.* 6. 33. before you seek after the world, you should seek the things of Heaven; seek the Kingdom of Heaven first in your judgements and esteem, as the chief and supreme object of your desires and delight, let the chief bent of your heart be after spiritual things, make this your business, for which you were sent into the world: you may seek after the things of the world; but when you have them, you must use them in a way of subserviency to heavenly and spiritual things; you may follow your Calling in obedience to Gods Command; but let your aims be thereby to be the better able to maintain your Family, to serve God in that relation and place he hath set you, to relieve the poor, and comfort the needy, and support others that want the help and assistance of your charity; you should have an eye upon spiritual things, as being chiefly to be look't after, and use all your comforts as so many steps to advance you nearer Heaven, you should be subservient to God in whatsoever condition he hath placed you, and not use the world for the worlds sake, and follow a Calling, and buy and sell meerly to get gain, and to grow rich and great in the world, making Religion and godliness subservient to the world; for this is a very great abuse of the world: but let all things here below be secondary and subservient to spiritual and heavenly things.

It is observable, that in the Lords Prayer, where there are five Petitions for spiritual things, there is but one for temporal things, and that is, *give us this day our daily bread*, to note and intimate to us, that our desires and endeavours should be most after spiritual things. And besides, these are petitioned

petitioned for in the first place before worldly things, to note, that the things of the world should be subservient to spiritual things. These are four Rules, which if you observe, you will not use the world abusively.

And thus I have gone over the Doctrinal part of this Subject; I shall only speak a word or two by way of application, and so have done.

Use.

1. Is it so, that we ought not to abuse the lawful comforts of this life? then by way of reproof this Doctrine layes (from God) a just blame and rebuke upon all those that do abuse the things of the world. It is lawful for men to eat and drink, and enjoy the comforts of this life; but you must not abuse them, to excess, to gluttony, or drunkenness, *&c.*

2. By way of exhortation: There is none of you that live in the world, but you must some way or other make use of the world: my great request therefore is, that you would use the world as not abusing of it; and to prevail with you herein, I shall lay before you several Considerations; but the time being now past, I shall reserve them to another time.

SERM. XIV.

1 Cor. 7. 31.

——*And they that use this world as not abusing of it, for the fashion of this world passeth away.*

THere is yet something behind by way of use from this Doctrine, *That Christians in the use of lawful things, must take heed that they do not abuse them*, which I shall finish this morning, and leave the inducement, (*because the fashion of this world passeth away*) till the afternoon.

The uses that I shall make of it, are only two.

1. By way of caution, and
2. By way of exhortation.

1. Is it so, that Christians should be careful in the use of lawful comforts, not to abuse them; but so to use the world,

as if they used it not, then Beloved, take these few cautions along with you.

Use. Caution.

Caution 1. If you must not abuse worldly things, then much more ought you to take heed, that you do not abuse spiritual things in your use of them. You must be carefull that your practises be answerable to your Professions, and not profess much, and practise little. Do not make Religion a Cloak to impiety. You use to come to Church, and frequent the Ordinances of God; but take heed that you do not abuse this practise, and make it a Cloak to cover some secret villany or impiety. Do not abuse the word of God, nor use thy tongue to scoffe and jeer at the Scriptures; do not abuse your gifts, nor graces, nor contemn and despise those that want them. If a man be careful not to abuse an Iron tool or instrument, he will be much more careful, that he does not abuse a silver or a golden one; if you must not abuse things of an inferior and baser nature, then much more should you not abuse things of a higher and more excellent nature. If you must not abuse worldly things, then much less spiritual things; therefore abuse not Ordinances, abuse not Sacraments, nor Sermons, nor the means of grace; by living unfruitfully, and unprofitably under them.

2. Take this caution, that these advices of the Apostle, *to weep as if we wept not, and to rejoyce as if we rejoyced not, and to buy as if we possessed not*, are not to be extended to any spiritual performances; but only to outward things. The Apostle does not bid you weep for sin, as if you wept not, neither doth he bid you rejoyce in God, and Christ, as if you rejoyced not; nor does he bid you use spiritual things, as if you used them not, and buy the things of God, as if you possessed not: there are many men, that in the use of worldly things, will rejoyce, as if they were made up of nothing but joy and mirth, and as if all their bliss & happiness did consist in these outward comforts; and many there are that can almost dissolve into tears for outward losses, troubles, or afflictions; but when they come to rejoyce in spiritual things, they can then rejoyce as if they rejoyced not, & in mourning for sin, they can weep as if they wept not, and use the things of God

as

as if they used them not. Oh how opposite and contrary do men go to the rule of the blessed Apostle here! they can pray as if they prayed not, they do not pray, even while they are a praying. Men should use a moderation and indifferency in the things of the world; but you should not do so in spiritual things, but in them you must pray as if you were praying, as 'tis said of *Eliah*, *Iames* 5. 17. and pour forth strong cries to God, and hear the word of God, as if you were a hearing of it, and do every duty with your whole strength and might.

Περσευχῇ περσηύξατο.

Use 2. Let me perswade you (by way of exhortation) to yeild to, and put in practice this Apostolical Rule, to use the world as not abusing of it. And the better to set home this exhortation upon your hearts, I shall lay down before you these ten pressing considerations by way of motive: and Beloved, in regard of the coldness of the season, I shall very much shorten my meditations, and give you only the heads and pith of things.

Use. Exhortation.

1. If you would use the world as not abusing of it, consider, That in abusing the things of the world, you do pervert the end of God in giving you the things of the world; for the end that God aims at, is that every Creature should lead thee to the Creator, that thereby you may the more admire his goodness, and advance his praise and glory; he looks that every blessing he bestows upon you, should be as a Perspective-glass, through which you may have a clearer sight and view of himself, though you are at a great distance from him. In 1 *Tim.* 4. 4. *Every Creature of God is good, and to be received with thanksgiving.* As Doves, every grain they pick look upward, so should Christians; and therefore if thou dost abuse any of his Creatures, thou dost pervert the end of the most High. God did ordain food for thy use, to satisfie thy hunger, and not to feed thy gluttony. He gave thee drink to extinguish thy thirst, and not to provoke thee to drunkenness. God gave thee Apparel to cover thy nakedness, and to keep thee warm, and not to be an instrument of pride in thee; and so of any other comfort: this is the first Consideration.

Ten considerations to perswade men to use the world as not abusing of it.

2. To

Consid. 2. 2. To keep you from the abuse of the things of the world, consider, that thou art not a proprietor, but only a possessor of those blessings thou injoyest in the world. It is true there is a common Proverb amongst men, when they are reproved and taxed, for abusing the Creatures, they will presently reply, may not I do with my own what I please? why, no beloved you may not, for you have nothing that is your own, they are all Gods. As in *Psal.* 50. 10, 11, 12. *Every beast of the Forrest is mine, and the Cattle upon a thousand hills. I know all the fowls of the Mountains, and the wild Beasts of the forrests are mine. If I were hungry, I would not tell thee, for the world is mine, and the fulness thereof.* So that if you abuse the things of the world, you abuse that which is none of your own, but Gods. And you know, it is a part of dishonesty to abuse another mans goods. All that you have in the world, they are but borrowed blessings, God only hath a right and propriety in them. He does but only lend them to us for our use, and keeps the propriety of them to himself. If there be any thing (amongst all those things we call our own) may be properly said to be our own, it is our bodie, for that is neareſt us, and yet this is not our own neither; for the Apostle saies, in 1 *Cor.* 6. 19, 20. *What, know you not that your body is the Temple of the Holy Ghost, and ye are not your own, but you are bought with a price? therefore glorifie God in your bodies, and in your spirits which are Gods.* When a man borrows a thing, he that lends it prays him to use it well. *Elisha*'s Servant borrowing but an Axe to cut down wood, and it falling into the water, cryed, *Alas Master, 'twas but borrowed*, 2 King. 6. 5. The mercies you have are rather lent then given you; shall I wound a man with his own Weapons? yet thus thou dost to God, when thou abusest any of his blessings.

Hos. 2. 8, 9.

Consid. 3. 3. To keep you from abusing the lawful comforts of this life, consider what was noted before, that men are more apt to miscarry in the use of lawful things, then in committing those things that are in themselves simply unlawful: there are more a great many die by surfetting upon wholsome meats, then there do by taking of poyson. Beloved, millions of men miscarry by the use of lawful things.

4. Con-

4. Consider, that it is not so easie for men to repent for the abuse of lawful things, as for the commission of gross sins, they are more easily discernable, and the conscience does often check and controll, and rebuke men for such notorious and palpable sins; but a man may soon miscarry in the use of lawful things, and yet not perceive it. Who suspects lawful things? these sins are not so evidently discerned, and therefore cannot be so easily repented of. *Consid.* 4.

5. Consider, that the Creatures that you abuse in this world, they shall rise up as a witness against you at the last day. Your silver and gold shall rise up and witness against you; not as if the unreasonable Creatures, as silver and gold, should by a vocal expression plead against you; but when God shall condemn thee, he shall declare that he proceeds thus against thee for the abuse of his Creatures that he has given thee, as silver and gold, riches and possessions in the world. The very Creatures that thou hast abused, shall be a witness against thee to condemn thee. As in *Hab.* 2. 10, 11. saies the Prophet there, *The stone shall cry out of the wall, and the beam out of the timber shall answer it against wicked men and oppressors* at the day of judgement. Not as if the stones and timber should have a voice; but God shall then say, the cries of the very stones and timber in my ears, which thou hast gotten by violence, does witness against thee. And Christ shall then say, when he condemns thee, the word that hath been so often preached to you in my name, inviting and beseeching you to come in and accept of mercy and pardon, and you would not hear nor obey, but rejected it, and cast it behind your backs, that word does now witness against you. *Consid.* 5. Jam. 5. 3. Deut. 4. 26.

6. Consider, that it is a part of the Creatures curse and bondage to be abused, by those that make use of them; in abusing the Creatures you make them groan under you; I will give you a very full Text for this, in *Rom.* 8. 20, 21, 22. for (saies the Apostle) *the Creature was made subject to vanity, not willingly, but by reason of him that hath subjected the same in hope because the Creature it self also shall be delivered from the bondage of corruption into the glorious liberty of the Sons of*

of God, for we know that the whole creation groaneth and travaileth in pain untill now. The great burden and bondage of the Creatures is then, that being created by God to be instruments of his glory, and to provoke those that use them to advance his praise, they are notwithstanding imployed by wicked men to the dishonor of God, and scandal of Religion. Under this bondage do the Creatures groan, that although they were made to promote their Creators glory, yet they are made to be instruments of his dishonor, and subjected to the lusts of wicked men; and therefore consider of it, when thou dost abuse the Creatures to excess, either in drunkenness or gluttony, or pride, if it were possible, those Creatures would sigh and groan, that they are thus necessitated to serve thy lusts, which should be instruments of their Creators glory.

7. Consider, that by abusing the lawful blessings you enjoy, you provoke the Lord to take away those blessings from you. As in *Hos.* 2. 8, 9. saies God there, *because I gave thee Corn and wine, and Oyl and silver, and gold, and thou hast abused them, therefore wil I return and take away my Corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness,* the abuse of mercies does many times provoke God to strip us of them: we see by experience, that many that abuse their wealth and Estates come to beggery before they die, and many that abuse their wits become very fools.

8. To dissuade you from the abuse of lawful blessings, consider, that such practises will nourish in your hearts security and carelesness in preparing for the coming of Christ to judgement, *Luke* 17.27. *As it was in the dayes of* Noah, *so shall it be also in the dayes of the Son of man; they did eat, they drank, they married wives, they were given in marriage, untill the day that* Noah *entred into the Ark, and the flood came and destroyed them all: and as it was in the dayes of* Lot, *they did eat, they drank, they bought, they sold, they planted, they builded, till it rained fire and brimstone from Heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed.* Beloved, many of you have your hands and heads, and

Mat. 24. 38.

and hearts so full of the world, that you are secure and heedless in preparing for the last day, at least in preparing for your last day, the day of your death.

9. Consider, that by abusing the Creatures you force them to do that which by natural instinct they have no inclination or promptitude to do, in *Rom.* 8. 19. *The Creature was made subject to vanity, not willingly*; that is, the Creature is imployed in vain and sinful uses, not by its natural instinct, or by the Creatures natural inclination, but unwillingly; thy hand that is imployed in any sinful action, or thy leggs that carrie thee to a Stage-play, or thy tongue that is an instrument of lying, or swearing, *&c.* they do not do these things willingly, or by natural instinct, they are not inclined to do it, but rather to set forth their Creators glory. The Sun does not willingly shine to give light to wicked men, to deceive and oppress their Neighbours in their Shops. No Creature does give a willing consent to be imployed to his Creators dishonor: *the Creatures are made subject to vanity, not willingly, but by reason of him that hath subjected the same in hope* (that is) in hope that alwayes the Creature shall not be thus subject to wicked men, and instrumental to their sin, and their Creators dishonour. The Creature is subjected, in hope to be some time or other freed from this burden of being made use of by wicked men to Gods dishonour.

10. Consider, that you cannot use the things of the world long, and therefore you should use them well: this is the Argument in the text, *It remains Brethren* (saies the Apostle) *the time is short, therefore let him that weeps be as if he wept not, and he that rejoyceth as if he rejoyced not, and they that buy as if they possessed not, and those that use the world as not abusing of it*; why? *because your time is short*, you cannot enjoy them long, and therefore you should use them well.

And thus Beloved, I have done with these Apostolical Directions: there now remain behind only the reasons or motives why we should not use the things of this world abusively; *because the fashion of this world passeth away*: Why must we *weep as if we wept not, and rejoyce as if we rejoyced not, and buy*

as if we poſſeſſed not, and uſe the world as not abuſing of it, why? *becauſe the faſhion of this world paſſeth away. The faſhion of this world*: The word ſignifies a mathematical figure (as hath been noted) which is a meer notion, and nothing in ſubſtance; ſuch a thing is the world: all the pomp and glory and honours, or riches and greatneſs of the world, they are all fading, vaniſhing comforts, they are continually paſſing away like the gliding ſtream. *The faſhion of this world*: The word, ſaith another Author, ſignifies ſuch a faſhion as is in a Comedy, or Stage-play, where all things are but for a while to pleaſe the eye; A man acts the part of a King that is but a Beggar: ſo all the comforts and glory, and honours of the world, they are paſſing away, like the water of a River, they are continually running away from you. *Budæus* reads it, deceiveth, as an *ignis fatuus*.

I ſhould in the firſt place handle theſe words in a relative conſideration, as a reaſon why we muſt *uſe the world as not abuſing of it, becauſe the faſhion of this world paſſeth away*; and from thence you may obſerve.

Doct. *That the ſerious conſideration that all the comforts and bleſſings of this world ſoon paſs and fade away, ſhould be a ſtrong motive to Chriſtians, not to ſet their hearts upon them.*

Who would ſet his heart upon that which ſo quickly paſſeth away? as the running water poſteth ſwiftly away; ſo the things of the world are ſoon gone; and therefore this ſhould provoke Chriſtians not to abuſe them, but to uſe them well, ſeeing they are paſſing away.

Doct. 2. But I had rather handle the words as an entire propoſition of themſelves, and then the Doctrine from them will be this, *That all the comforts and conditions of this world are paſſing away from us, even while they are with us.* This is the Doctrine I ſhall ſpend an hour upon in the afternoon.

SERM. XV.

SERM. XV.

1 Cor. 7. 13.

——*For the fashion of this world passeth away.*

THe fashion of this world passeth away: The observation from these words was this, that *all the comforts and contentments of this life are passing away from us, even while they are with us.* They are of a transitory and fading nature.

(Beloved) that I may a little work this general point upon your affections, I shall first shew you that this is a truth, and then draw some practical inferences from it, and so finish this Text.

That all the things of the world are posting away from us while they are with us, I shall manifest unto you by these 3. or 4. demonstrations.

1. It appears to be so by an induction of particulars; if you look upon all conditions of men, whether in honours, or prosperity, or riches, *&c.* you shall see all these conditions in a fading and consuming posture. Look upon *Adams* condition in innocency, his condition was in probability like to be a firm and lasting condition, and yet *Adam continued not a night in honour, but became like unto the beast that perisheth.* And so if you look upon *Solomon* that was the glory of the world, *neither before him nor after him was there any like unto him*; all the kings of the earth made obeysance, and brought presents to him, 2 *Chron.* 9. 13, there is set down the total sum of *Solomons* glory, *the weight of Gold that came to him in one year was* 666. *Talents of Gold, and as for silver it was plentiful as stones in the street, and nothing at all accounted of in his dayes: he had* 4000. *stalls for Horses and Chariots, and* 12000. *Horsemen; he had* 239. *quarters of wheat every day brought into his house, he had silver as stones, and gold was of no value with him*; and yet what became of all his honour and glory? *Solomon in all his glory was not arrayed like the Lilly in the field*

All the comforts of this life are passing away from us while they are with us.

(as Christ saies) and so if you look upon the condirions of all men in honour, they stand in slippery places, and are sliding down every day, as in *Iob* 20.6, 7, 8, 9. *Though his excellency mount up unto the Heavens, and his head reach unto the Clouds, yet he shall perish for ever like his own dung; they which have seen him shal say, where is he? he shal flee away as a dream, and shall not be found, yea he shall be chased away as a vision of the night.* So the *Assyrian* Monarchy passed to the *Persian*, the *Persian* to the *Grecian*, and the *Grecian* to the *Roman*. The condition of honor is a fading condition. Or if it be your fortune to be rich & wealthy in the world, that condition is fading too; thy riches wil either see an end of thee, or thou wilt see an end of them, 1 *Tim.* 6.17. Trust not in uncertain riches: so *Prov.* 23.5. *Riches take unto them wings and flie away*: so Prov. 27.24. *Riches are not for ever, neither does the Crown endure to every Generation.*

Divitiæ habent finem suum aut finem tuum.

Demon. 2. 2. Another demonstration to prove that all the things of the world are fading and passing away, is this; because the whole world is of a perishing nature, and therefore the things of the world must needs be so. In 2. *Pet.* 3.10. *The Heavens shall pass away with the noise, and the Elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up.*

Demon. 3. 3. Man which is Gods Master-piece in the world, is still fading and passing away, and therefore the things of the world much more. Mans life is but a vapour, but a flying from his womb to his Tomb; *Animantis cujusq; vita est in fuga.* Men have here no continuing City, *Heb.* 13.14. In the 1 *Iob* last, saies Job, *Naked came I out of my mothers womb, & naked shall I return*: there is no mention made of staying in the world, nothing but a coming into the world, and a going out of it again.

Psal. 144.4.
Psal. 39.6.

Demon. 4. 4. It appears to be so by those similitudes that this world and the things thereof are compared to in Scripture.

The Spirit of God, to note the uncertainty of all things here below, in *Rev.* 15. compares the world to *a Sea of glass mingled with fire*: It is compared to *a Sea*, because of its fluctuation and variation; and to *a Sea of glass*, for its brit-

brittleness and uncertainty, it is soon broken; and to *a Sea of glass mingled with fire*, to note to us, that the world is alwaies in a consuming condition. Now no man will look upon the Sea but as a very uncertain and unstable Element; that drop of water that was here but now, is presently gone, and cannot be found.

2. The world is compared to a Cloud, in *Iob* 30.15. *my welfare* (saies Job) *passeth away like a Cloud:* Clouds are alwaies posting away, and so is the world, and all things therein. And therefore *David* saith, *Psal.* 104.3. God maketh the Clouds his Charets, noting his volubility and celerity in his works of mercy or judgement.

3. The World is compared to the wind, in *Psal.* 78.39. as a wind that passeth away and cometh not again: so in *Psal.* 18.10. and 134. *Psal.* 3. what more swift then the wind? how soon is a gust and a gale of wind gone by? so neither is there any continuance in any thing here below.

4. The world is compared to grass in 1 James 10. *as the flower of the grass the rich men shall pass away; for the Sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof faileth, and the grace of the fashion thereof perisheth: so also shall the rich man fade away in his ways.* Not only to grass, but the flower of grass.

5. They are compared to smoke, and you know the wind scattereth, and driveth that to and fro presently. In *Hos.* 13. 13. *They shall be as the Morning Cloud, and as the early dew, it passeth away.* (You know as soon as the Sun shines, the dew is presently gone,) *and they shall be as the chaffe that is driven with a whirlewind out of the floor, and as the smoke out of the chimney*: there are 5. resemblances put together in one verse; so that, beloved, you see these comparisons do make it very manifest and evident, how uncertain and fading and perishing all the glory and comforts of the world are.

I come now to that which I chiefly intended, and that is, to wind up all in a practical application. And all that I shall do herein, shall be to draw out seven practical instructions from this general Doctrine.

1. Is this so, that all the things of this world are passing away

Practical instructions by way of use.

away from us, while they are with us? why then let the consideration of this wean your affections from all worldly things. Why will you love that much that cannot stay with you long? It is the advice that *Solomon* gives in *Prov.* 23. 5. saies he, *why wilt thou set thine eyes upon that which is not?* (that is) though they are in being, yet not in continuance; *for riches certainly make themselves wings and flie away.* This consideration should wean our loves from all creature comforts. And though we look upon the things of the World with our eys, yet not with our hearts; but let them be fixt, *not upon those things that are seen, but upon those things that are not seen: for the things that are seen, are temporall, but the things that are not seen are eternall,* 2 *Cor.* 4. 18. they are not worthy the looking on, because temporary. In *Sparta*, a City of *Greece*, a man was King but one year, afterwards lived in retirement & meanness, therefore no man could hardly be gotten to accept of it: so should the consideration of the fading nature of all worldly things, cause us to withdraw our affection from them.

2 If the fashion of this world be passing away, then let this excite and stir up your soules to look after the things of another World, which are more permanent and lasting. *Chrysostome* compares the World to an Eel; and you know the harder you hold an Eel, the sooner it will slip out of your hands; so the things of the world, the faster you think to hold them, the sooner it will slide from you: and therefore labour to lay hold upon Christ, and grace, and glory, upon Heaven and happiness. In *Heb.* 13. 14. (saies the Apostle) *here we have no continuing City, therefore let us seek one to come.* Because they had no continuance here, therefore they lookt for one to come, even a *City whose builder and maker was God*; they lookt after the things of another world, that would not passe away as these do. As in 2 *Cor.* 4. 18. *we look not to the things which are seen, that are temporall, but to the things which are not seen, that are eternall.* You have another notable Text for this purpose, in *Heb.* 11. 15, 16, 17. it is spoken of the godly Patriarchs, that *if they had been mindfull of the Countrey from whence they came out, they might have had opportunity*

to

to have returned; but they desired a better Countrey, that is, an heavenly. Because they did not look after their own Land the Land of *Canaan*, therefore they did declare that they had a better Countrey in their eye, which they did look after, namely, a heavenly Kingdom. The King of *Sparta* that year he was King, sent a great deal of Treasure into the place of his banishment, that he might live well ever after: so should Christians while they are here, lay up treasure in Heaven, *Mat.* 6. 19, 20. (Beloved) if the things of this world be so vain and fading, and uncertain, let us look after the things of a better world.

3. If it be so, that this world is so fading and vanishing, then labour to be convinced of the truth of it, and let your hearts be sensible of the vanity and uncertainty of all things here below. I may say of them as the Apostle speaks in another case, in *Col.* 2. 22. *All these things perish with the using.* No sooner are you grasping of the world, but it goes from you. We have no more hold of these earthly things, then of a flock of Birds, I cannot say they are mine, though they sit in my yard: The glory of *Ephraim* is said to flie away like a Bird. The world like a Nose-gay withers while you are smelling to it, as snow melts while it is in the hands of Children. At the inthronization of Popes, one used to go before him, burning a wad of straw, or flax, crying, *sic transit gloria mundi.* It is an admirable observation that a learned man hath upon the names of the two first men that were born into the world, *Cain* and *Abel*; saies he, we may learn this Lesson from their very names; *Cain* here signifies possession, and *Abel* here signifies vanity; to shew that *Adam* and *Eve* did see nothing but vanity in all their possessions. And oh that you that are the Sons and Daughters of *Adam*, that have a great deal less of the world then *Adam* had, that you would not set your hearts upon the vanities and uncertainties of this world that are so soon gone away from you. *Instruct.* 3.

4. If this be so, that all the comforts of the world are passing away, then this shews the folly and madness of those men whose eager pursuits are after fading vanities. O what a madness is it for men to be eager in their pursuits of these transient

transient and fading things, and in the mean time neglect these things that are of a greater excellency and duration: and yet there are a world of such fools and madmen amongst us, that seek after vanities, and neglect durable and lasting riches. O how foolish are many men in the world, that are eagerly imployed about the mean and low businesses of the world, and in the mean time neglect the great affairs of heaven; like *Artaxerxes*, who imployed himself in making hafts for knives, and neglected the weighty affairs of his kingdom: or like *Archimedes*, who was drawing mathematical lines, and never took care to save the City nor his own life. *It* is storied of *Caligula*, an Emperour of *Rome*, (and for which he is besool'd of all that ever writ of him) that having prepared & set out a very great Navy of Ships, when his men thought he would have done great exploits, and have conquered many Kingdoms with them, he, contrary to all their expectations, commanded them to go and load their ships with Cockle shells and pibble stones, and so return again. Just such fools are many men, that trouble themselves in purchasing Cockle shells and pibble stones, the fading vanities of this world, and neglect the looking after the firm and durable, and substantial riches of the Kingdom of Heaven.

5. *If* the things of this world be so fading, then from hence we may see the disparity and vast difference there is between earthly things and heavenly. The glory of this world passeth away; but you cannot say so of the things of Heaven. the former weares as your Garments, the other, as the body, wears not away. Riches are a vanity used to and fro, *Prov.* 21.6. but grace is durable riches, *Prov.* 8.18. 1 *Pet.* 1.24. *The grass withereth, and the flower thereof faileth; but the word of God, that endureth for ever*: by grass and the flower of grass, is meant all the glory of this world, and these all fade and wither away; *but the word of God that endureth for ever*, (that is) the work of grace wrought in your hearts by the word that shall last and endure for ever; that shall remain and continue when all the glory of the world passeth away. 1 *John* 2. 17. *The world passeth away, and the lusts thereof; but he that doth the will of God abideth for ever.* (Beloved) here you see the

the great disparity between heavenly things and the things of the world, as riches and honours, &c. Suppose thou art an Heir to a Crown or kingdom, yet these are but temporal inheritances, and last but for a season, but an heavenly inheritance that endureth for ever, as in 1 Pet. 1. 4. *an inheritance incorruptible, undefiled, and that fadeth not away.* All your comforts here below are but momentary comforts, riches and honours are not everlasting; but God and Christ, and grace and Heaven, and glory is everlasting: these are comforts that fade not away but last for ever: your earthly parents are not everlasting, but your Father in Heaven is everlasting, *Esa.* 9. 6. *your lives here are not everlasting, but your life in Heaven is everlasting*, Luke 18. 30. here below you rejoyce one day, and weep another; but in Heaven your joy shall be everlasting, as in *Esa.* 61. 7. *Everlasting joy shall be upon their heads*, so in 2 Thes. 2. 16. saies the Apostle, *who hath loved us, and given us everlasting consolation, &c.* here your comforts are but short; but in Heaven you shall have everlasting consolation. Here your possessions are not everlasting; but there shall last for ever in Heaven, and here you are soon forgotten, and the memory of your names lost; but in heaven you *shall be had in everlasting remembrance*, Psal. 112. verse 6.

6. Are the glory and comforts of the world passing away? why then know this for your comfort, that the crosses and troubles, and afflictions of the world are passing away too, *slight afflictions which are but for a moment*, 2 Cor. 4. 17. Suppose thou art a man of a mean fortune, poor and low in the world, why yet thy poverty shall pass away: suppose thou art a man of a sickly and weak constitution, your sickness shall pass away too: suppose thou art imprisoned and in bondage, yet the prisoner shall shake of his fetters, and his prison-Garments, *Iob* 11. 16. *thy misery shall pass away as a stream of water*: so in *Esa.* 35. 10. *sorrow and sighing shall fly away*, your miseries and sorrows as well as your comforts are passing away. And therefore Beloved, this should support and bear up your hearts.

Omnia dura tolerabilia quia brevia.

7. If the pleasures and comforts of this world are passing away, then we should take a great deal of heed that we do not

Cur ea quæ ad usum diuturna esse non possunt, ad supplicium diuturnum deposcent? Ambr. *Divitiæ sunt caduca, pœna vero perpetua.*

incur eternal punishments for momentary pleasures: Beloved, it were something if our comforts here were equivalent and proportionable to our punishments hereafter; but why should any man be so foolish, as for to get an Estate that passeth away, to damn his soul, and purchase to himself a misery and torment that shall never pass away? Riches and the outward blessings of this life quickly pass away; but the punishment for the abuse of them that endureth for ever. This is like prophane *Esau*, who for a mess of pottage sold his birth-right. Be perswaded therefore to *chuse rather to suffer afflictions with the people of God for a little season here*, that so you may reign and be happy with them in Heaven to all eternity, *then to enjoy the pleasures of sin for a sin for a season here*, and thereby incurre to your selves everlasting punishments in the world to come.

And thus Beloved I have in these 15. Sermons, gone over many material points touching this subject. It remains only now, that for the time you have yet to live here in the world, that those that meet with crosses, and troubles, and afflictions, *do weep as if they wept not*. And those that have riches, and honours, and comforts, and enjoy an affluence and confluence of all worldly prosperity, *that they rejoyce as though they rejoyced not*: And those that buy and sell and trade in the world, *it remains that they buy as if they possessed not*: And those that any other way use this world, it remains, *that they so use it, as not abusing of it; for the fashion of this world passeth away.*

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A man may sorrow *immoderately for* sin. p.38.
Few do so. ibid.
When sorrow *for sin is excessive.* p.38. *& seq.*
Take heed we be not obstinate in sin. p.40.
Exhortation not to sorrow *immoderately.* p.41.
Motives. ibid. *& seq.*
The Scripture *reacheth to all occasions & conditions of men.* p.64.
Rules to be observed in selling. p. 73. *& seq.*
What things are not to be sold. p.76.
At what price we are to sell. p.77.

Whether

Whether a man may ſell a commodity for more then 'tis worth. ibid.
Whether he may ſell dearer for time then for ready money. p.78.

T.

Advice to ſuch as trade in the world. p. 87 *& ſeq.*
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W.

When we are too eager upon worldly things. p.114.
Worldly *things are paſſing away from us, even while they are with us.* p.127.
Four demonſtrations of it. ibid.
Whereto worldly things are compared in Scripture. p.129.
We ſhould have weaned affections from worldly things. p.131.

FINIS.